



CATALOGUE  
OF THE  
ARABIC AND PERSIAN MANUSCRIPTS  
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PREPARED FOR THE GOVERNMENT OF BIHAR AND ORISSA UNDER THE  
SUPERVISION OF

SIR E. DENISON ROSS Kt., CIE PH.D



Catalogue .  
OF THE  
Arabic and Persian Manuscripts  
IN THE  
ORIENTAL PUBLIC LIBRARY  
AT  
BANKIPORE

VOLUME VII.  
INDIAN HISTORY

*Prepared by*  
MAULAVI ABDUL MUQTADIR  
*Khan Sakeb*

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## PREFACE

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THE present volume of the Catalogue deals exclusively with Indian Histories, and completes the list of historical works in Persian contained in the Bankipore Library. It also comprises a description of the Official Manuals, Memoirs, Travels, Geography, Cosmography, Itineraries and Topography in that language.

Of the MSS noticed in this volume the following are worthy of attention —

- No. 547. A unique history of Firūz Shāh composed in the twentieth year of his reign.
- No. 551. A very interesting and beautifully illuminated copy of a hitherto unknown history of Akbar and his ancestors illustrated by his Court painters, and containing an autograph note of the emperor Shāh Jahān.
- No. 556. A copy of the Sawānūḥ-i Akbarī, of which very few copies are extant.
- No. 557. The oldest extant copy of the earliest version of Jahāngīr's Memoirs, seized from the Library of Qutb-ul Mulk at Haydarābād by Prince Muḥammad Sulṭān, the eldest son of Aurangzib.
- No. 565. A valuable and correct copy of a complete history of Shāh Jahān, written by the order of Mirzā Sulṭān Nazar of Aurangzib's time.
- No. 566. A copy of another complete history of Shāh Jahān, containing beautiful miniatures painted in the highly

finished Indian style, and bearing the signatures of their Majesties the King-Emperor and the Queen-Empress, to whom the MS was shown on the occasion of their visit to Delhi in 1911

No 622 A very beautiful and interesting MS containing the military accounts of Ranjît Singh

No 634. An old MS, dated A H 840, containing two cosmographical works

No 643 A copy of 'Abd-ul-Haqq Dihlawî's Jadb-ul-Qulûb, written four years before his death

The next volume will contain the works of Biography, of which the Library possesses a very rich collection. This volume, which is ready for the press, has also been compiled by Maulavî Abdul Muqtadir, whose careful and accurate work has received recognition from Persian scholars in many countries.

E DENISON ROSS

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# PERSIAN MANUSCRIPTS

## GENERAL HISTORY OF INDIA

No 535.

fol. 529 lines 21 size  $10\frac{3}{4} \times 5\frac{1}{2}$   $8 \times 3\frac{1}{2}$

طہاب اکبری

TABAQÂT-I-AKBARÎ

A general history of India from the time of Subuktagin A.H. 367 = A.D. 977 to the end of the thirty-eighth year of Akbar's reign A.H. 1002 = A.D. 1598

Author Nizâm ud Dîn Ahmad bin Muhammad Muqim ul Harawi  
لظام الدین احمد بن محمد مقیم الهروی

Beginning —

سہا مین رفعت امامن پادشاہ حقیقی را مرد کہ حل عقد لظام  
عالم وربط مہام بنی آدم الخ  
۱

Khwâjah Nizâm ud Dîn Ahmad according to his own statement in the preface, was descended from Khwâjah Abd Ullah Ansâri (b A.H. 396 = A.D. 1005 d. A.H. 481 = A.D. 1088) the celebrated saint of Herat. His father Khwâjah Muqim Harawi at first held the office of Qiwân under Bâbur. After the death of this emperor when Humâyûn conquered Gujarât and left the province in charge of Mirzâ Askari Khwâjah Muqim was appointed Wazir to the Mirzâ. He subsequently served under Akbar in whose reign he died. His son Khwâjah Nizâm

ud-Dîn, known for his clear intellect and administrative capacity, held influential military commands under the emperor Akbar. In the 29th year of Akbar's reign, when I'timâd Khân was the governor of Gujarât, Nizâm-ud-Dîn was appointed Bakhshî of that province, which post he continued to hold for a long time, and subsequently Bakhshî of the empire in the 37th year of the reign, when Âsaf Khân marched against Raushanî. He died of fever at the age of forty-five, on the 23rd of Safar, A H 1003 = A D 1594, in the 39th year of the reign.

Badâ'ûnî (vol II, p 396), who was an intimate friend of Nizâm-ud-Dîn's, speaks of him in enthusiastic terms and bitterly laments his death. He remarks that there was not a single man who did not shed tears at his funeral, did not recall to mind his noble qualities, and did not bite the back of the hand with grief. As to himself, Badâ'ûnî observes that he was so much afflicted by the bereavement that he vowed he would never thereafter make friends with any mortal, and began to lead a retired life —

و این واقعه را اعظم مصائب و نوائب دانسته عمرت کلی ازان  
گرفته دیگر دم مصت با امراء انسانی بدم و راویۀ حمل لارم گرم —

Badâ'ûnî wrote the following Qit'ah on his friend's death, the last line expresses the date A H 1003 —

رفت میرزا بطام الدین احمد  
موی عقلی و حس و ریا رفت  
جوهر اور بسکه عالی بود  
در حوار ملک تعالی رفت  
قادری یامت سال تارخس  
گوهر بی بها رسا رفت

An account of the author's life will be found in Elliot's Bibliographical Index, vol I, pp 180-84. See also Blochmann's Â'in-i-Akbarî, vol I, pp 420, 514.

In the preface the author states that, in obedience to his father's advice, he had from his very boyhood devoted himself to the study of historical works, that although there were several separate histories dealing with special dynasties, periods, or minor kingdoms, such as Dillî, Gujarât, Mâlwah, Sind, there did not exist any work treating of the general history of India. He therefore conceived the idea of supplying that deficiency by writing a history which might comprehend the whole of India, commencing from the dawn of Islâm in India in the time of Subuktagîn, A H 367, to A H 1001, the 37th year of Akbar's

reign. He then goes on to say that by a fortunate coincidence the word *Nizāmī* (a contracted form of his name *Nizām ud Dīn*) forms a chronogram of the date of the composition A.H. 1001 but in the body of the work the author brings down the account to the end of the 38th year of Akbar's reign corresponding to A.H. 1002, and expresses a desire that he may live to continue the work to a later period.

The author enumerates the following works on which he has based this composition —

(1) *Tārīkh-i Yamīnī* (2) *Tārīkh-i Zayn ul Akhbār* (3) *Raudat us-Ṣafā* (4) *Tāj-ul Maʿāl* (wrongly written *تاریخ المآل*) (5) *Tabaqāt-i Nāsiri* (6) *Khazā'in ul Futūh* (wrongly called here *خرای المفتح*) (7) *Taghlaq Nūmah* (8) *Tārīkh-i Firūz Shāhī* by Dīrāz Baranī (9) *Futūhāt-i Firūz Shāhī*; (10) *Tārīkh-i Mabārak Shāhī* (called here *سارک السلطین شاهی*) (11) *Tārīkh-i Futūh us-Salāṭīn* (called here *تاریخ فتوح السلطان*) (12) *Tārīkh-i Mahmūd Shāhī Mandul* (like Rieu's copy this reads here *Hindul* instead of *Mandul*); (13) *Tārīkh-i Mahmūd Shāhī Khurd Mandul* (*Hindul* again written here for *Mandul*) (14) *Tabaqat-i Mahmūd Shāhī* (ujarātī) (15) *Maʿāṣir-i Mahmūd Shāhī* Gujarātī (16) *Tārīkh-i Muḥammadi* (17) *Tārīkh-i Babādar Shāhī* (18) *Tārīkh-i Bahmanī* (19) *Tārīkh-i Nāṣiri wa Muṣaffar Shāhī* (20) *Tārīkh-i Mirzā Haydar* (21) *Tārīkh-i Kaḥmāri* (22) *Tārīkh-i Hind* (23) *Tārīkh-i Bāburi* (24) *Wāqiat-i Bāburi*; (25) *Tārīkh-i Ilrāḥīm Shāhī* (26) *Wāqiat-i Muḥtādī* (27) *Wāqiat-i Hadrut Janūat Aḥiyānī Humāyūn Pādīshāh*

Several of the works enumerated in the above list, e.g. (17) are only known to us by name from this and similar lists of authorities.

A detailed account of the contents of the work is given in Morley's *Descriptive Catalogue*, p. 108 and in Elliot's *Bibliographical Index*, *loc. cit.* An English translation of a considerable part of the work will be found in Elliot's *History of India*, vol. v., pp. 177-476. The work is also mentioned in Stewart's *Catalogue* p. 11. Uri p. 277. *Critical Essay* p. 38. *Anwers Munich Catalogue* p. 83; Nassau Lees, *J.R.A.S. N.S.*, vol. III. p. 451. *Copenhagen Catalogue* p. 21. Rieu, I., p. 220. *Ethé Bodl. Lib. Catalogue* Nos. 184-191. *Ethé Ind. Office Lib. Catalogue*, Nos. 225-232.

An extract comprising the last portion of Akbar's reign with copious marginal and interlinear notes of great value (most probably in the handwriting of Dr H. Blochmann), is preserved in the *Bühār Library*.

The work is being edited and translated in the *Bibliotheca Indica Series*. Lithographed Nāmī Press, Lucknow 1875.

It is also called *Tabaqāt-i Akbar Shāhī* and *Tārīkh-i Nizāmī* but it is better known as *Tabaqāt-i Akbarī*.

Although the work is not totally free from chronological mistakes, which Badā'uni ascribes to the omission of the intercalary days, and a confusion of solar and lunar years, it enjoys the unique distinction of being the earliest of the general histories of India composed upon a new model, in which India alone forms the subject-matter. In its compilation the author received help from the learned historian Mir Muhammad Ma'sûm Bhakari (who wrote the *Târikh-i-Sind* in about A H 1008 = A D 1599, and died c A H 1015 = A D 1606) and several other persons of note. It forms the basis of all the subsequent works written on the same subject and is held in high estimation as a standard authority. Firishtah freely borrows from this work, and his history of Hindustân and the Deccan is formed on the same plan. Badā'uni openly admits that his *Muntakhab-ut-Tawârikh* is an abridgment of this valuable work. From the preface to the *Ma'âsin-i-Rahimî* we also learn that most of the historical portions of the said work are mere extracts from the *Tabaqat*.

The work is divided into a *Muqaddimah* (introduction), nine *Tabaqat* (stages), and a *Khatimah* (conclusion), as follows —

*Muqaddimah* History of the Gaznavis from A H 367–582 = A D 977–1186, fol 3<sup>a</sup>

مقدمه — در بیان احوال غزنویان از ابتداء مسکنین  
سه سده و سمن و بنمایه تا سه انبی و سانی  
و خمسایه — دویت و نادرده سال — نادرده نفر —

*Tabaqah I* History of the kings of Dihli from Sultân Mu'izz-ud-Dîn Gûrî to Akbar, A H 574–1002 = A D 1178–1593, fol 12<sup>b</sup>

(۱) طبعه سلاطین دهلی از ابتداء زمان سلطان معز الدین  
عزیز که بلاد دهلی را مصرف شده حاکم گذاشت  
تا زمان سعادت قرین مصرف طبعه الهی می و شش  
نفر — از سه اربع و سمن و خمسایه تا سه انبی  
والف هجری — چهار صد و چهل و هشت سال —

Here the author closes the history of Akbar (fol 342<sup>a</sup>), with a promise that if time favours him he will record the further events of this emperor's reign, but most probably he did not survive to fulfil the promise. This is followed by biographical notices of the grandees, nobles, learned men and poets of the time of Akbar. These notices, written without any rubric or distinguishing marks, are arranged as follows — Amirs, fol 342<sup>a</sup>, Scholars and men of letters, fol 348<sup>b</sup>, Saints, fol 351<sup>a</sup>, Philosophers, fol 352<sup>a</sup>, Poets, fol 353<sup>a</sup>.

Tabaqah II. History of the kings of Deccan from A.H. 748-1002 = A.D. 1347-1503 fol. 30f

(۲) طبقه دکن — سی و شش نفر — از ابتدا مسه ثمان و اربعین و سبعه تا مسه اثني و الث — دویسه و پنجاه و چهار سال —

Tabaqah III History of the kings of Gujarāt from A.H. 793-980 = A.D. 1390-1572, fol. 304

(۳) طبقه گجرات — مدتی سلطنت ایشان از مسه ثلث و تسعین و سبعه تا مسه ثمانین و تسعیه مدتی یک صد و هشتاد و هشت سال — سائرده نفر —

This section is followed by a large lacuna. After the account of Muzaffar Shāh, the last king of Gujarāt who reigned from A.H. 989 to 980 = A.D. 1501-1572, the narrative begins with the fifth Tabaqah. So the whole of the fourth Tabaqah treating of the history of the kings of Mālwah, from A.H. 800-977 = A.D. 1406-1569 is wanting

Tabaqah V Kings of Bengal from A.H. 741-984 = A.D. 1340-1570 fol. 464<sup>b</sup>

(۵) طبقه بنگاله — بیست و یک تن یکصد و نود و هشت سال از مسه احدی و اربعین و سبعه تا مسه تسع و تسعیه (اربع و ثمانین و تسعیه)

Tabaqah VI Sharqi kings of Jaunpūr A.H. 784-881 = A.D. 1382-1476 fol. 468<sup>b</sup>

(۶) طبقه جلولپور — نود و هشت سال — پنج تن — از مسه اربع و ثمانین و سبعه تا مسه احدی و ثمانین و ثمانیه —

Tabaqah VII. Kings of Kashmīr from A.H. 747-995 = A.D. 1346-1586 fol. 481<sup>b</sup>

(۷) حکام کشمیر از مسه تسع و اربعین و سبعه تا مسه خمس و تسعین و تسعیه — دویست و چهل و نه سال

Tabaqah VIII. History of Sind from A.H. 86-1001 = A.D. 700-1592, fol. 512a.

(۸) طبقه سند از مسه مس و ثمانین تا مسه احدی و الث



Tabaqah IX History of Multân from A H 847-923 = A D. 1443-1517, fol 517a

(۹) طغۀ ملتان ار منہ سبع و اربع و ثمانماتہ تا سہ  
ثلث و عشرين و تسعمایہ -

The conclusion (*Khâtimah*), giving a very short geographical sketch of India in a few lines, begins on fol 528b

In the preface the *Tabaqât* are enumerated in wrong order, and the dates and periods mentioned therein are in most instances erroneous, but they are correctly written in the body of the text. The rubrics are lacking in many places

An index of the contents, written in careless *Nasta'liq* by a later hand, and bearing wrong references to the pages (most probably belonging to some other copy of the *Tabaqât-i-Akbarî*), is attached at the beginning

The MS, though very neat and clean, is not free from clerical errors.

Written in neat *Nasta'liq*, within coloured ruled borders, with an illuminated head-piece

Not dated, apparently 17th century

### No. 536.

fol 449, lines 20, size  $10 \times 7$ ,  $8 \times 4\frac{1}{2}$

منتخب النوارح

## MUNTAKHAB-UT-TAWÂRÎKH.

A general history of India from the time of the *Gaznavis* down to the fortieth year of Akbar's reign

Author Mullâ 'Abd-ul-Qâdir bin Mulûk *Shâh Badâ'unî*, ملا عبد القادر بن ملوک شاہ بدائی

Beginning —

ای یامہ نامہ ز نام تورواح  
شاہان بدرب حوما ندیسان مصباح

The celebrated historian Mullâ 'Abd-ul-Qâdir, with the poetical *nom de plume* *Qâdî*, was born in *Badâ'un*, a town near *Dihli*, in

A.H. 947 = A.D. 1540 His father Shaykh Mulūk Shāh died in A.H. 969 = A.D. 1561 Although the author was the pupil of Shaykh Mubārak Nāgūrī and for forty years enjoyed the intimate acquaintance of his two eminent sons Shaykh Ḥaydī and Shaykh Abū l Faḥl who looked upon them as heretics and had no friendship for them. In the course of his narrative he frankly admits the good treatment he received at the hands of Shaykh Mubārak and his two sons but he bitterly condemns the foul part they played in crushing the power of the Sunnī Ulamā and in adopting subtle measures for leading Akbar's mind away from Islām and openly heaps insults on them. Badā'ūnī as he is generally called was an eminent scholar. He studied the various branches of Muhammadian literature under the most distinguished men of his age and was specially well versed in history, music, astronomy and poetry. On account of his sweet voice he was appointed Imām for Wednesdays. In A.H. 981 = A.D. 1573 he was introduced to Akbar by Jalāl Ḥān Qārḥī and Hakīm Ayn ul Mulk and was enrolled among the learned men of the imperial court. According to his own statement in the preface he commenced the present work shortly after the death of his intimate friend Nizam ud Dīn Aḥmad (the author of the well known history Tabaqāt i Akbarī noticed above), which took place in A.H. 1003 = A.D. 1514 and finished it, as stated in the conclusion on Friday the 23rd of Jumādā II A.H. 1004 = 23rd February 1596.

The work has gained a wide popularity on account of the outspoken tone in which he criticises the religious views of Akbar as well as of others who departed from his own orthodox faith in the doctrines of Islām and, although it is based on some earlier works among which he specially mentions the Tārīkh i Mubārak Shāhī and the Nizam ut Tawārīkh i Nizāmī (i.e. the Tabaqat i Akbarī) it contains much original matter and gives very interesting and valuable biographies of the renowned saints, physicians, scholars and poets of Akbar's time. The book was kept secret for a long while, and according to some was made public during the reign of Jahāngīr. Badā'ūnī died shortly after the composition of this work in A.H. 1004 = A.D. 1596. Azād in his Khuzānah i Āmirāh p. 323 on the authority of the author of the Samarāt ul Quds, who was a pupil of Badā'ūnī gives this year for the author's death.

The work has been edited in the Bibliotheca Indica by Maulawī Aḥmad Ali 3 vols., Calcutta, 1868-9. A notice of the author and his compositions with all the passages relating to him which occur in the text, is given at the end of the third volume. An account of the author's life will also be found in Blochmann's Ain i Akbarī vol. i, p. 104. The work has been fully described by Sir H Elliot, Bibliographical Index, pp. 210-258 and History of India, vol. v pp. 417-549. See also Lees, J.R.A.S., N.S., vol. iii, p. 455. Extracts relating to

Akbar's religious innovations are given by H II Wilson, Works, vol II, pp 379-400. A condensed translation of the entire work, by Wm Erskine, is preserved in the British Museum, Add 26,609, and some portions of Akbar's reign, translated by Dr John Leyden, will be found in Add 26,601. For other copies of the work see Rien, I, p. 222, Ethé, Bodl Lib Catalogue, Nos 192-194, Ethé, Ind Office Lib Catalogue, Nos 233-234.

The text is only divided by rubrics. The first part, from Subuktigin to Humâ'yûn's death, ends on fol 167<sup>a</sup>. The second part, dealing with the first forty years of Akbar's reign, ends on fol 320<sup>a</sup>. Notices of Shaikh's, fol 320<sup>a</sup>, 'Ulamâ, fol 344<sup>b</sup>, Physicians, fol 380<sup>b</sup>, Poets, in alphabetical order, fol 383<sup>b</sup>.

Written in cursive Indian character, at the request of one Lâlah Basant Râi, لاله بسنت راي.

Dated Sialkot, 17 Rajab, A H 1141

Scribe محمد محسن ولد محمد حبيب سالکوتی

### No 537

fol 67, lines 16, size  $8 \times 5\frac{1}{2}$ ,  $5\frac{1}{2} \times 3\frac{3}{4}$ .

تاریخ حقّی

### TÂRÎKH-I-HAQQÎ.

A compendious general history of India from the time of Mu'izz-ud-Dîn Muhammad bin Sâm to the reign of Akbar.

Author 'Abd-ul-Haqq, takhalluṣ Haqqî, of Dihli, عبد الحق، مسلخ به حقّی، الدهلوی.

Beginning —

اللّٰهُمَّ مالِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مِنْ تَسَاءٍ وَتَنْزِعُ الْمَلِكَ مِنْ تَسَاءٍ  
الح

The author is the celebrated saint of India, mentioned in No 490, vol vi.

In the preface the author tells us that he based his account of the period from the time of Mu'izz-ud-Dîn Sâm to Sultân Nâsir-ud-Dîn

Mahmūd son of Sultān Shams ud Dīn Īltamīsh on the *Tabaqāt-i Nāṣiri* of the period from Sultān Ghiyā-ud Dīn Balban to Sultān Firāz, on the *Tārīkh-i Firāz Shāhi* (of Diyā-i Baranī) and of the last period, extending from the reign of Shāh Bahadūr Lodī to that of Akbar on oral tradition and observation

On fol. 41 the author gives us to understand that at the time of writing this book above forty years of the reign of Akbar had passed. In the conclusion he tells us that he brought the history of the Deccan kings down to A.H. 987 = A.D. 1580 and that, as the history of the kings who reigned after that year down to the time of writing this book, in A.H. 1005 = A.D. 1596 was not available to him he could not add it to the work. He also says that for similar reasons he could not give a detailed account of the kings of Sind and Kashmir

He gives the following chronogram expressing the date of composition A.H. 1005 —

ناقص جو فتاد سال تاریخش را  
از ذکر ملوک یارده ناقص کن

(1016 - 11 = A.H. 1005) ذکر ملوک)

Contents —

Sultāns of Dīhlī from the time of Sultān Mu'izz ud Dīn  
Muḥammad bin Sām to the accession of Akbar fol. 3\*

Sultāns of Bengal fol. 41\*

Sultāns of Jaunpūr fol. 51

Kings of Mandū, fol. 52\*

Sultāns of Gujarāt, fol. 58\*

Kings of the Deccan fol. 62\*

Kings of Multān fol. 65

Rulers of Kashmir fol. 66\*

This copy agrees with the earlier recension of the work mentioned in *Bien i.* p. 224. An account of the work will be found in *Elliot Bibliographical Index*, pp. 273-280 and *History of India*, vol. vi., pp. 175-181. See also *Morley Descriptive Catalogue*, p. 62.

The work is also called ذکر الملوک. In the present copy the title is wrongly given as تاریخ بادشاهان دکن

Written in hasty Nasta'liq with the headings in red

Dated Thursday afternoon, 17 Jumādā II., A.H. 1023

Scribe منشی غلام محمد

No 538.

foll 427, lines 21, size  $15\frac{1}{2} \times 8\frac{3}{4}$ ,  $10\frac{3}{4} \times 6\frac{1}{4}$ .

گلشن ابراهیمی

GULSHAN-I-IBRÂHÎMÎ.

A général history of India from the earliest times to A H 1015 =  
A D 1606

Author Muhammad Qâsim Hindû Shâh Astarâbâdî, commonly  
called Firîshṭah, محمد قاسم هندو شاه استرآبادی المشهور بفريشته

The author, who was born in Astarâbâd about A H 960 = A D 1552, came to India at an early age with his father Maulânâ Gulâm 'Alî Hindû Shâh, who settled in Ahmadnagar, and was appointed tutor to the son of Muṭadâ Nizâm Shâh. He enjoyed the favour of Nizâm Shâh and his son and successor Mirân Husayn Nizâm Shâh. Firîshṭah tells us in the preface that in A H 998 = A D 1589 he left Ahmadnagar and reached the Bijâpûr court, where Ibrâhîm 'Âdil Shâh (A H 988-1037 = A D 1580-1627) asked him to write the present history, which he presented to his Majesty in A H 1015 = A D 1606. In the same year the king sent him on an embassy to Jahângîr's court at Lahore. The date of Firîshṭah's death is not known, but it is evident that he attained an advanced age, and was still alive in A H 1033 = A D 1623, which is the latest date mentioned by him (in connection with the death of Bahadur Khân Fârûqî).

A very good account of the work and its author, by J Mohl, will be found in the *Journal des Savants*, 1840, pp 212-226, 354-372 and 392-403. See also Elliot, *Bibliographical Index*, pp 310-339, *History of India*, vol vi, pp 207-236, *Rieu*, 1, p 225, *W Morley*, pp 63-68, *Stewart*, p 12, *Ethé*, *Bodl Lib Cat*, No 217, *Ethé*, *India Office Lib Cat*, Nos 291-302. *Mehien*, *Copenhagen Catalogue*, p 11, mentions a medical work by Firîshṭah entitled دسور الاطبا.

The work is commonly called, after the author, تاريخ فرشته, and is also styled تاريخ نورس نامه. It forms the main source of all the later works on the general histories. It is remarkable for its impartiality, and Sir Henry Elliot rightly observes that the author does not flatter even the prince in whose reign he lived.

It has been lithographed at Bombay and Poona in 1832, second edition, Lucknow, A H 1281. The whole work has been translated into English by General J Briggs, in his *History of the Rise of the*

Mahomedan Power in India, 4 vols., London 1820 Former translations of select portions of the same work are to be found in Alexander Dow's *History of Hindostan*, London 1768 Jonathan Scott's *History of Deccan*, Shewabury 1804 and Anderson's *Account of Malabar Asiatic Miscellany* 1786

The work is divided into a Muqaddimah twelve Maqālahs, and a Khātimah and is here arranged in two volumes bound separately as follows:—

### VOL. I.

Beginning —

پیش وجود همه آیدگان - پیش بقای همه پایندگان

Contents —

Muqaddimah Tenets of the Hindus the history of the early Rājās of Hindūstan, and the first appearance of Islām in India fol 6

Maqālah I Gaznawī Sultāns of Lāhaur fol 23<sup>b</sup>

Maqālah II Sultāns of Dihlī fol 40

Maqālah III Kings of Deccan in six Raudahs —1 Kings of Gullargah, or Bahmanis, fol 70<sup>b</sup>

### No 539

fol. 410 lines and size same as above

### VOL. II

Continuation of the preceding copy

Beginning —

از گلشن اخبار گیتی بدوران و جمن آثار کشور خراسان ال

Maqālah III (contd) Raudah 2 The Adilshāhī Kings, fol 1 ; 3 Kings of Ahmadnagar or Nizāmshāhī, fol 133<sup>b</sup>; 4 Kings of Tiling or Qutubshāhī, fol 202<sup>a</sup> 5 Kings of Berar or Imādshāhī, fol. 209<sup>b</sup>; 6 Kings of Badar or Barids fol 211<sup>b</sup>

Maqālah IV Sultāns of Gujarāt fol 217<sup>a</sup>

Maqālah V Kings of Mālwah and Mandū, fol. 241<sup>b</sup>

Maqālah VI Fārūqī kings of Burhānjūr fol 306

Maqālah VII Sultāns of Bengal and the Sharqī kings of Jaunpūr fol 319<sup>a</sup>

- Maqâlah VIII Rulers of Sindh, Tattah, and Multan, fol 331<sup>a</sup>.  
 Maqâlah IX Zamîndars of Sindh, fol 336<sup>b</sup>.  
 Maqâlah X Kings of Kashmîr, fol 349<sup>a</sup>.  
 Maqâlah XI Account of Malabar, fol 379<sup>b</sup>.  
 Maqâlah XII Saints of India fol 384<sup>b</sup>.

The MS ends with an account of Khusrau Dihlawî. The Khâtimah, giving a description of India, is wanting in this copy.

Written in ordinary Indian 'Taliq, within coloured ruled borders, with the headings in red.

Not dated, apparently 19th century.

The MS is in a damaged condition, and almost all the folios are loosened. A note dated A H 1262 at the end of each volume says that the MS was purchased by Ahmad bin 'Abd-ur-Rahmân Şafîpurî. The note is followed by his seal, dated A H 1249.

### No 540.

fol 462, lines 17, size  $12\frac{1}{2} \times 6\frac{1}{2}$ ,  $9\frac{3}{4} \times 4\frac{1}{4}$ .

حالاى النوارىك

## KHULÂŞAT-UT-TAWÂRÎKH.

A general history of India from the earliest times to the accession of Aurangzib.

Beginning.—

تفاح نگارحاله كائاب و مصور كارگاه ممكناب چون اقصاي آن  
 كرد الح

The author, who does not mention his name anywhere in the text and gives no particulars about himself, was a Khattnî Hindû of Patyâlah. His name, however, occurs in the subscriptions of several MSS., and has been variously read. Sanjan by Morley and Sprenger, Subhân by Lees and Elliot, and Sujân by Garcin de Tassy. The last reading, which represents a Hindû name of frequent occurrence, and which is very distinct in MS No 363, Ethé, India Office Lib. Cat., is probably correct. The author enumerates no less than twenty-seven works on which he founded the present composition. They are.—The Persian translations

of the Mahābhārata, Rāmāyana, and Harivansa made by order of Akbar. The Bhagavata and Yogavasistha, translated by Shaykh Ahmad and others for Prince Dara Shikoh. Gulafshan, a translation of the Singhāsan battisi Padmavat, a history of Ratansen of Chitaur. Rajavall by Bidhādhār translated into Persian by Nibāhārām. Raja tarangini by Pandit Raghū Nāth, translated from the Sanskrit by Maulānā Imād ud Din. Tārikh-i-Mahmūd Gāznavi by Maulānā Unsurī. Tārikh-i-Sultān Shihāb-ud Dīn Gōri. Tārikh-i-Sultān Alā ud Dīn Khiljī. Tārikh-i-Firāzshāhī by Maulānā A'azz ud Dīn Khālid Khānī. Tārikh-i-Afāghānāh by Husayn Khān Afghān. Zafar Nāmah by Sharaf ud Dīn Alī Yazdī. Timūr Nāmah by Hāfizi. Tārikh-i-Bāburi, translated from the Turki original by Mirzā Abd ur Rahīm Khān Khānān. Akbar Nāmah by Abu'l Faḍl. Tārikh-i-Akbar Shāhī by Aḥmad Beg Qazwini. Akbar Nāmah by Shaykh Iḥsād Munghī. Murtaḍā Khānī. Tabaqāt-i-Akbarī by Nigām ud Dīn Ahmad Bakshi. Iqbal Nāmah. Jahāngir Nāmah. Tārikh-i-Shāh Jahān by Wariq Khān corrected by Sa'd Ullah Khān. Tārikh-i-Ālamgiri by Mir Muhammad Kāzīm. Tārikh-i-Kashmir translated from the Kashmiri language, by Maulānā Shāh Muhammad Shihābādī. Tārikh-i-Bahādur Shāhī of Gujarāt.

We learn from the preface that the author devoted two years to the composition of the work, completing it in the fortieth year of Aurangzib's reign corresponding to A.H. 1107 = A.D. 1695. The history virtually closes with the accession of Aurangzib and his contest with Dara Shikoh. The last few lines, in which it is said that Aurangzib died on Friday 28 Du'lqa'ad A.H. 1118 = A.D. 1708 at the age of ninety two years and seventeen days, after a reign of fifty-one years, two months and twenty eight days must have been added subsequently.

#### Contents —

Account of the Hindūs their traditions, religious sects and castes, fol. 9\*

Description of the Śābās of Hindūstān fol. 25\*

History of the Hī dū Rājās from Judhishtir to the Muhammadan conquest, fol. 82

History of the Muhammadan kings, from Subuktigin to Bahādur Lodi fol. 154\*

The Timurides from Bābur to the accession of Aurangzib, fol. 261\*

It is remarkable that there is hardly anything to indicate that the work was written by a Hindu, except that the date of composition is given not only in the Hijrah and Julās years, but also in the era of the Kalyug Bikramajit and Salivāhana.

The contents of the work have been fully described in Morley Descriptive Catalogue, p. 69 and in Elliot, History of India, vol. vii. pp. 5-12. See also N. Leas, Journal of the Royal As. Soc., New Series, vol. iii., p. 423. Garcin de Tassy Journal Asiatique, 5 Série, vol. iif



p 366, and Hist de la Litt Hind, vol 1, p 31, J Aumer, p 84; Mackenzie Collection, vol 11, p 121, Biblioth Sprenger, No 221, Rien, 1, p 230, Ethé, Bodl Lib Cat, No 216, and Lhé, Ind Office Lib Cat, Nos 362-364. The work has been translated into Urdu by Mîr Shîr 'Alî Afsûs, under the title of Âra'ish-i-Mahfil.

Capt N Lees forms a very high opinion of the Khulâsat-ut-Tawârikh and says that it is "one of the most carefully compiled general histories of India." He then proceeds to say that the well-known Siyar-ul-Muta'akhlâkin is almost a verbal transcript of the present work. On the other hand, Sir H Elliot gives us to understand that the Khulâsah is only a copy of an earlier work called Mukhtasar, of which only one imperfect MS, containing neither author's name nor date of composition, is mentioned by him. Capt N Lees and Sir H Elliot are thus in direct antagonism. Capt N Lees's account of the Khulâsah seems to be exaggerated. The Hindû period, which alone occupies nearly one-third of the whole work, contains a useful account of the products of Hindûstân, and its geography, as known in Aurangzib's time. But the history of the Muhammadan dynasties previous to the Mugal conquest is comparatively meagre. The account of Babur, Humayun, Akbar and Jahângîr is full, but that of Shah Jahân, for which the author refers us to Waris Khân's history, is concise. He enters into minute details in recounting the contest between Aurangzib and his brothers. He does not devote separate chapters to the various independent kingdoms. An account of the kings of Multân is given in the reign of Babur, and accounts of Mâlwan, Gujarât, Bengal, Kashmîr, Sind and the Deccan are given in the reign of Akbar. It may be remarked here, that on the whole the work contains little which is not found in the Târikh-i-Firishtah, but the matter is differently arranged, and although the author quotes no less than twenty-seven authorities as his sources, there is hardly anything in the work to show that he really consulted any of the rare and unusual works included in his list.

Written in ordinary Nasta'liq, within coloured ruled borders, with the headings in red. An ordinary illuminated head-piece. Some folios towards the end are written diagonally. Spaces for illustrations have been left blank in three or four places.

Dated 7 Rajab, A H 1234, corresponding to 3 May, 1819

Scribe سالکرام

No 541

foll. 267 lines 18 size  $8\frac{1}{4} \times 5$   $6 \times 3\frac{1}{2}$ 

هفت گلشن

## HAFT GULSHAN

A general history of India from the earliest times to A.H. 1132 =  
A.D. 1719

Author Muhammad Hādī entitled Kāmwar Khān محمد هادی  
المشاطب کامور خان

Beginning —

الحمد لله رب العالمين والعاقبة للمتقين كما قدرتم بالغه آله

Muhammad Hādī who is not to be confounded with the continuator of the *Jahāngīr Nāmā*, was a retainer of prince Ḥaṣṣ uṣṣh-Shān at whose recommendation—so he tells us in the second volume of the *Tuḡkīrat us-Salāṭīn i Chagatā*, fol. 33, v (noticed hereafter)—he received the title of Kāmwar Khān and the office of Mir Sāmān to that prince's son Muhammad Ibrāhīm in the second year of Bahādur Shāh's reign —

راقم این سالنک حسب العرض بادشاهزاده والا گهر شاه رفیع  
الشان بیادر باضافه صدیقات بیست هزار و بمشاطب کامور خان و میر  
سامانی سرکار شاهزاده محمد ابراهیم سرمايه آبرو بدست آورد

Dr Rien who p. 274 confounds the author with the continuator of the *Jahāngīr Nāmā* is also in error in his "Additions and Corrections" in holding that the author was a retainer of prince Azīm uṣṣh-Shān and that at his recommendation he received the title of Kāmwar Khān and the office of Mir Sāmān to that prince's son Muhammad Ibrāhīm was the son of Ḥaṣṣ uṣṣh-Shān and not of Azīm uṣṣh-Shān.

This copy exactly agrees with that of Rien p. 908 See also Elliot, *History of India*, vol. viii pp. 13-16 Dr Ethé, *India Office Lib. Cat.*, No. 304, notices an autograph copy of the work, written by the author in A.H. 1136 and finished in the month of Muharram of that year

The *Haft Gulshan* is divided as its name implies into seven

Gulshans (rose-beds), some of which are sub-divided into Gulbans (rose-bushes), as follows —

First Gulshan—in three Gulbans

- 1 Kings of Dīlī from the earliest times to Babur, fol 5<sup>a</sup>

The author at the end of this Gulban expresses his desire to write a second volume devoting it to the history of the Timurids from Babur to Muhammad Shāh, انشاء الله تعالى  
مقصود و مقصد كسبت این سلاطین . . . تا حالت  
تحریر كه نوبت سلطنت به ابو نصر قطب الدین محمد  
نادر شاه بهادر شاه ولد جهان شاه ابن بهادر شاه غازی  
رسیده بتحریر در آورده جلد دوم مرتب سار

- 2 Shaiqī kings of Jaunpūr, fol 112<sup>a</sup>

- 3 (Wrongly called here گلس دوم), Kings of Malwah, fol 117<sup>a</sup>

Second Gulshan—in two Gulbans

- 1 Kings of Gujarat, fol 134<sup>b</sup>

- 2 Kings of Khāndish, fol 154<sup>b</sup>.

Third Gulshan—in one Gulban.

Kings of Bengal, fol 162<sup>a</sup>

Fourth Gulshan—in six Gulbans

- 1 Bahmanī Sultāns in the Deccan, fol 165<sup>b</sup>.

- 2 ‘Ādilshāhs of Bijāpūr, fol 189<sup>b</sup>

- 3 Nizāmshāhs of Ahmadnagar, fol 212<sup>a</sup>.

- 4 Qutbshāhs of Haydarābād fol 228<sup>b</sup>

- 5 ‘Imādshāhs of Berār, fol 235<sup>a</sup>

- 6 Barīdshāhs of Bidar, fol. 236<sup>b</sup>.

Fifth Gulshan—in two Gulbans

- 1 Jāms of Sīnd, fol 238<sup>b</sup>

- 2 Rulers of Multān, fol 241<sup>a</sup>

Sixth Gulshan—in one Gulban

Rulers of Kashmīr, fol 245<sup>a</sup>

Seventh Gulshan—in one Gulban

Indian saints, fol 255<sup>a</sup>

Several extracts translated by Munshī Sadāsukh Lāl are preserved in the British Museum, Add 30,782, foll 3–60

An index of the contents is given at the beginning of the copy

Written in Indian Nīm-Shikastah, with red headings throughout.

Not dated, apparently 19th century

The MS is in a damaged condition

No 542.

fol. 141 lines 10 size  $10\frac{1}{4} \times 6\frac{1}{2}$   $8\frac{1}{4} \times 4\frac{1}{2}$ 

چار گلشن

CHAHÂR GULSHAN

A general history of India from the earliest times to A.H. 1173 = A.D. 1759

Author Râi Chatarman, رای چترمن

There are two prefaces to the work. The first preface is by the author's grandson Chandar Bhân Munshi, چندر بہان منشی (in Rien, III, p. 910 Râi Khân Munshi), a kâyasth of the Sakainah tribe, who edited the work after the author's death and added a preface in A.H. 1204 = A.D. 1789 which date is expressed by the chronogram (fol. 2\*)—

دایماً میراب بادا چار گلشن در جهان

This preface begins on fol. 1 —

احرای چند مسمی بہ چار گلشن مولفہ مظہر دانس و پیش  
منتخب لشفہ آفرینش مجموعہ فہرست معالی و فہرست مجموعہ  
مصدقاتی برگزیدہ زمں رای چترمن کہ مشعل اسمع الٰہ

In the second preface written by the author himself it is stated that the work was composed in A.H. 1173 = A.D. 1759 for which the author gives the chronogram چترمن لیف گلشن. A second title assigned to the work by the author (fol. 2\*) اخبار التوادر. In the concluding lines it is stated that the history containing a description of 22 Sûbahs which were under the kings of Hindûstân begins with Rajah Judishtir and ends with Shâh Jahân II. A.H. 1173 = A.D. 1759 and that it was written by desire of the Wazir Gâzi ud Dîn Khân alias Shihâb-ud Dîn Khân, at the time of the second invasion of Ahmad Shâh Abdâlî.

The author's preface begins thus on fol. 2\* —

مہاس ہرون از قیاس پادشاہی را مرد الٰہ

The work is divided, as its name implies, into four sections called Gulshans (and not Chamans as mentioned in Rieu, *ib*), as follows —

**Gulshan I** Súbahs of Hindústân This section, beginning with the Súbahs of Dihlî, contains a short history of the province and its rulers from Râjah Judîshîr to Shâh Jahân II, A H 1173 = A D 1759 (fol 3<sup>a</sup>), followed by notices of the Muslim saints of the Súbah (fol 21<sup>b</sup>), its places of pilgrimage and other famous localities (fol 36<sup>b</sup>), its rivers (fol 39<sup>b</sup>), and its subdivisions (fol 40<sup>a</sup>). A similar arrangement is observed under each of the other Súbahs, viz Akbarâbâd (fol 42<sup>a</sup>), Lâhaur (fol 46<sup>a</sup>), Multân (fol 50<sup>a</sup>), Tattah (fol 52<sup>a</sup>), Kashmîr (fol 53<sup>b</sup>), Orissa (fol 58<sup>b</sup>), Bengal (fol 60<sup>a</sup>), Bihâr (fol 63<sup>b</sup>), Ilâhâbâd (fol 65<sup>b</sup>), Oude (fol 68<sup>b</sup>), Ajmîr (fol 70<sup>a</sup>), Gujarât (fol 72<sup>b</sup>), Mâlwah (fol 77<sup>a</sup>), and Kâbul (fol 81<sup>a</sup>).

**Gulshan II** Includes a topographical account of the Súbahs of the Deccan, viz Berâr (fol 84<sup>b</sup>), Khândîsh (fol 86<sup>a</sup>), Aurangâbâd (fol 87<sup>b</sup>), Bijâpûr (fol 89<sup>a</sup>), Golconda (fol 91<sup>b</sup>), and Muhammadâbâd (fol 94<sup>b</sup>). This is followed by a short history of the local dynasties, namely Bahmanîs (fol 96<sup>a</sup>), Âdilshâhîs (fol 102<sup>b</sup>), Nizâmshâhîs (fol 104<sup>b</sup>), Qutub Shâhîs (fol 110<sup>a</sup>), Imâdîs (fol 112<sup>b</sup>), Baridîs (fol 113<sup>a</sup>), Siwâ and Sambha (on the margin fol 113<sup>a</sup>). The section ends with an account of the fortresses of the Deccan (fol 116<sup>b</sup>), and notices of its saints (fol 118<sup>a</sup>).

**Gulshan III** Itineraries from Dihlî to various parts of India (fol 120<sup>a</sup>)

**Gulshan IV** Orders of Muslim and Hindû saints (fol 127<sup>a</sup>)

A copy of the work is noticed in Rieu, *loc cit*, see also Elliot, History of India, vol viii, p 255

Written in good Indian Nasta'liq, within coloured ruled borders, with an illuminated head-piece and a double-page 'Unwân. The headings are written in red throughout.

Not dated, apparently 19th century

No 543.

fol. 287 lines 12 size 9 x 6 5/8 x 4 1/2

حکمتی شریک

## HAQÎQATHÂ-I-HINDÛSTÂN

A historical and topographical account of the Sâlabah of Hindûstân and the Deccan.

Author Lâqîhmî Narâyan with the takhallus Shâfiq of Aurang âbâd لاهیمنی برای المتخلص به شفیق اورنگ آبادی

Beginning —

بعد حمد جهاندار جان آمدی خداوند زمان و زمین جل جلاله

The author though a Hindu by birth and origin begins the work with the praise of God and the Prophet (ﷺ) like all Muhammadan authors. He tells us that his father Râl Mansâram whose family for four generations was indebted to the bounties of Nawwâb Âsaf Jâh, and who was then (A.H. 1204 = A.D. 1789) the Diwân of the said Nawwâb, sent to him in Haydarâbâd from Aurangâbâd his native place, some time worn and worm-eaten revenue returns which were prepared by his grandfather and signed by Azâm ul Mulk. They commenced from various dates and were brought down to the Faal year 1130. As these papers were of importance and contained revenue accounts and military statistics (منازل و محاصل ممالک و جمعیات), he recast the contents in a more intelligible form and added to them further useful information. The dedication to Captain William Patrick found in Hien's copy is wanting here. The title of the work forms a chronogram for the date of its composition.

Besides this work the author wrote, in A.H. 1200 = A.D. 1785 a history of the Deccan entitled Tanmîq i-Shîgarf (see Ethé India Office Lib. Nos. 447-448) a history of the Mahrattas in A.H. 1214 = A.D. 1799 called بساط الغنائم (see Hien, i., p. 328), and a description of Haydarâbâd (see Hien i. p. 327).

The work is divided into four Maqâlâh, as follows —

- I The revenue returns above-mentioned fol. 2<sup>a</sup>
- II Account of the Sâlabah of Hindûstân in the following order —  
Shâh Jahanâbâd (Dihli), Akbarâbâd (Âgrah), Ilâbâbâd, Awadh

Bihâr, Bengal, Orissa, Mûlwah, Ajmir, Gujarât, Tattah, Multân, Lâhaur, K<sub>u</sub>sh<sub>m</sub>îr, Kâbul, fol 42<sup>b</sup>

III Account of the Sultans of the Deccan, viz Khandish, Berâr, Aurangâbâd, Bedâr, Bîjâpûr, and Haydarâbâd, fol 93<sup>a</sup>

IV A short chronicle of the Muhammadan rulers of India from Sultân Mu'izz-ud-Dîn Sâm down to A H 1204 = A D 1789, in the reign of Shâh 'Âlam, fol 213<sup>b</sup>

At the end the date of completion, A H 1204 = A D 1789, is expressed by the chronogram *حسب مآدحه*

For other copies see Rieu, i, p 238<sup>a</sup>, Ette, India Office Library, No 426 See also Mackenzie Collection, vol ii, p 127

Written in careless Ta'liq, with the headings in red

Not dated, apparently 19th century

No 544

fol 336, lines 15, size  $9\frac{3}{4} \times 5\frac{1}{2}$ ,  $7 \times 4$

بحر المواج

## BAHR-UL-MAWWÂJ.

A work on the general history of India, by Muhammad 'Alî Khân Ansâî, son of 'Izzat-ud-Dawlah Hidâyat Ullah Khân, son of Shams ud-Dawlah Lutf Ullah Khân Sâdiq Mutahawwî Jang محمد علي خان انصاري ولد عزت الدوله هدايت الله خان بن شمس الدوله لطف الله خان صادق مشهور خنگ

The author gives a detailed account of his ancestors in his later work *Târikh-i-Muzaffarî* (fol 279<sup>a</sup>), noticed below From this we learn that his grandfather Shams-ud-Dawlah Lutf Ullah Khân Sâdiq, a nobleman who held a high office under Muhammad Shâh, died on Friday, 18 Ramadân, at the beginning of the sixth year of Ahmad Shâh's reign, leaving six sons, viz (1) 'Inâyat Khân Râsikh, the compiler of a collection of letters written by, or to, the Timurides of India, from Humâyûn to Bahâdur Shâh, noticed in Rieu, ii, p 876, (2) Hidâyat Ullah Khân, the author's father, (3) Fâkhr Khân, (4) Shâkir Khân,





On fol 11<sup>a</sup> of this copy the author says that he has given an account of the Gaznawî kings in the first volume of this work —

و بعد ازو سلطان محمود غزنوي مکرر به دست جهاد لسكر  
بهندوسان کسیده و غرا نموده و فصهاي عظيم او را دست داده  
که نمۀ از دکر آن در جلد اول گذشت -

Again on fol 329<sup>a</sup> he tells us that he has given a detailed account of Nâdir Shâh in the concluding portion of the first volume —

چنانچه شرح و بسط در آخر جلد اول نگاشته -

In the concluding lines he distinctly states that he has recorded the history of Ahmad Shâh, 'Ālamgiri II and Shâh 'Ālam II in the third volume —

عون از ایام سلطنت احمد شاه بن محمد شاه مردوس آرامگاه  
من عظیم در بای سلطنت خاندان تاریه راه یافت بنا برین احوال  
سلطنت احمد شاه نادرشاه و حضرت عالمگیر بای و شاه عالم  
حالی گوهر نادرشاه در جلد ثالث نگاشته -

For these reasons it would appear that Muhammad 'Alî Khân Ansârî's *Bahr-ul Mawwâj* is a general history from the earliest times to A H 1211 = A D 1796, that it is divided into three volumes, the copy mentioned by Elliot being the first volume, of which the British Museum copy is a fragment, that the present copy is the second volume, and No 545 below is a fragment of the third

This copy of the second volume begins with the tenth Bahî, subdivided into ten Manj —

I, fol 1<sup>b</sup> Early Hindû kings and Rājās, the rise of Islām  
موج اول در دکر معقبات اهل هند و راجگان و رایان دهلي  
و دیگر ممالك وسعت نسان هندوسان و بعضي مقدمات  
صروري آن و طلوع آفتاب عالمات دين محمدي صلی الله  
عليه و آله وسلم در آن بلاد

II, fol 11<sup>a</sup> Kings of Dīhlī از دهلي در دکر سلاطین دهلي  
شهاب الدين غوري تا ابراهيم لودي دست و شش تن مدت  
سلطنت ايسان مسجد و بهجاء و سج سال -

- III., fol 48<sup>b</sup> The Deccan kings موح سیوم در ذکر سلطانین دکن  
 \* This is divided into six *Tabaqât*, viz. (1) the *Rahmanis*,  
 (2) the *Baridis*, fol 71 (3) the *Imad Shâhis*, fol 78<sup>b</sup>, (4) the  
*Nizâm ul Mulkis*, fol 10<sup>b</sup> (5) the *Âdil Khânis*, fol 83<sup>a</sup> (6) the  
*Qutb-ul Mulkis*, fol 86<sup>a</sup>
- IV., fol. 8<sup>a</sup> Kings of Gujarât موح چهارم در ذکر دلائل گجرات  
 مدعی یکصد و هشتاد و هشت سال - پالوده لثر فرمان روائی  
 کردند -
- V., fol. 93<sup>b</sup> Rulers of Sind موح پنجم در ذکر حکام سند
- VI., fol. 103 Kings of Bengal موح ششم در ذکر ملوک بنگاله
- VII., fol. 106 Kings of Mâlwah موح هشتم در ذکر سلطانین مالوه
- VIII., fol 111 Kings of *Khândîsh* or the *Fârûqis* موح نهم در  
 ذکر مرزبانان ولایات خاندیس که اینها را فاروقیه خوانند -  
 دوازده تن - مدعی حکومت شان قریب دویست سال -
- IX., fol 113 Kings of Jaunpûr موح دهم در ذکر فرمانراواہان  
 جوںپور - شش تن
- X., fol 116<sup>a</sup> Rulers of *Kashmir* موح دهم در ذکر ملوک کشمیر  
 شانزده تن -

The eleventh *Bahr* comprising the history of the Timurides of India, is subdivided into fourteen *Maui* of which only the following eleven are extant in this copy —

- I History of Babur fol 12<sup>a</sup>
- II. Humâyûn fol 12<sup>a</sup>
- III Akbar fol. 130<sup>b</sup>
- IV Juhângîr fol 14<sup>a</sup>
- V Shâh Jahân fol. 154
- VI. Aurangzib, fol. 16<sup>a</sup>
- VII. Bahâdur Shâh, fol. 192<sup>a</sup>
- VIII Mu'izz ud Din Jahândur Shâh fol 208<sup>b</sup>
- IX. Farrukh Siyar fol 216
- X Râfi ud Darajât and Râfi ud Dawlah, fol 226<sup>b</sup>
- XI Nâsir ud Din Muḥammad Shâh fol. 228

The narrative closes with an account of the death of Nâsir ud Din Muḥammad Shâh followed by a short topographical account of the different *Sûbâs* of India.

The early part of the work is very brief and summary. The contents are much the same as those of other general Indian histories, of which this portion seems to be an abridgment. Indeed, in a passage on fol. 48<sup>a</sup>, the author admits that he has abridged the account of the Bahmanî kings from the *Nauras Nâmah* of Muhammad Qâsim Farishtah در دکر ملوک بهمنیه که از تاریخ لورس نامه تألیف محمد قاسم مسهور به . فرستاده است. The latter portion, devoted to the reign of Nâsir-ud-Dîn Muhammad Shâh, is much fuller and more useful. The events are narrated year by year and the affairs in Bengal during that period are fully dealt with.

A table of the contents of the work is given at the beginning of the MS.

Written in ordinary Indian Ta'liq, apparently in the beginning of the 19th century. The headings are written in red. Marginal emendations are found in some places.

### No 545.

fol. 128, lines 15, size 10 × 6, 8 × 3½

This MS, defective at both ends, and endorsed as *ساز عالم نامه* (Shâh 'Âlam Nâmah), contains the history of Shâh 'Âlam II from his accession, A H 1173 = A D 1759, to the 27th year of his reign, A H 1200 = A D 1785. The name of the author and the title of the work are not found in the text, but internal evidence suggests that it is a fragment of Vol III of Muhammad 'Alî Khân Ansâri's *Bahî-ul-Mawwâj*, to which he refers in the concluding lines of the preceding work.

The contents of this copy agree almost word for word with those of the corresponding portion of that author's *Târikh-i-Muzaffarî*, noticed later on. See also Rieu, III, p. 925, where is mentioned a history of Shâh 'Âlam, endorsed by Sir H. Elliot "Shâh 'Âlamnâma, by Muhammad 'Alî Khân," which, according to Dr. Rieu, is a portion of the *Târikh-i-Muzaffarî*.

This MS breaks off abruptly with an account of Mahâjî Sindhiya's defeat by Rājāh Partāb Singh in the beginning of Ramadān, A H 1200 = A D 1786. The history of the reigns of Ahmad Shâh (A H 1161-1167 = A D 1748-1754), 'Âlamgir II (A H 1167-1173 = A D 1754-1759), and of the last twenty years of Shâh 'Âlam II (i.e. A H 1201-1221 = A D. 1787-1806), is wanting.

The MS ends thus —

و لانا پندش و لکھوا دادا با دو هزار مردم کہ از طرف مهاجی

To give an appearance of completeness to the MS someone has added at the end a record (as follows) of the death of Shāh Ālam and the accession of Akbar II., which as we know took place in A.H. 1221 = A.D. 1800

روالہ سده بودند بطرف دکن فرست شدند و حضرت شاه عالم  
بتاریخ ششم رمضان المبارک سنہ (۱۲۲۱) هجری بہ طرف جنسہ رحلت  
فرمودند و حضرت ابو النصر معین الدین مصد اکبر بادشاہ غازی  
ہسلطنہ ہندوستان جلوس مہمنہ مالوس فرمودند

A complete list of the contents of the copy is given at the beginning of the MS

Written in fair Nasta'liq with the headings in red.

Not dated apparently 19th century. The fly leaf at the beginning bears the inscription "H Blochmann 1860"

# PARTICULAR HISTORIES OF INDIA.

## SULTANS OF DIHLÎ.

No 546.

foli 310, lines 17, size  $10 \times 6$ ,  $6\frac{1}{2} \times 3$ .

تاریخ فرور شاهي

## TÂRÎKH-I-FÎRÛZ SHÂHÎ.

A portion of Dîyâ-ud-Dîn Baranî's well-known historical work entitled *تاریخ فرور شاهي*, which comprises the history of the eight successive kings of Dihlî, from the accession of Sultân Ġiyâş-ud-Dîn Balban, A H 664 = A D 1266, to the sixth year of Firûz Shâh's reign, A H 758 = A D 1357.

The present MS comprises the history of the first three kings of the Tuglîk dynasty, viz from Ġiyâş-ud-Dîn Tugluq to Firûz Shâh, or A H 720-758 = A D 1320-1357.

Author Dîyâ-ud-Dîn Baranî, صاء الدين بوني

Beginning —

الحمد لله رب العالمين . حسن گوید بده اميدوار برحمت  
فروردگار صاء بوني كه چون (در) سه عسرون و سبعماية سلطان  
غياث الدين تعلق مناه انار الله برهانه . بر سرير سلطنت حاوس  
فرمود آج

On p. 23 of the printed edition (Bibl. Ind. Series) *Ḍiyā* says that he completed the work in *A.H.* 758 = *A.D.* 1357 and on p. 573 (*ib.*) he tells us that he was then seventy four years of age. He must have been born then in *A.H.* 684 = *A.D.* 1285. He was a favourite disciple of the celebrated saint *Khwājah Nizām ud Dīn Auliya* (d. *A.H.* 725 = *A.D.* 1324). He frequently associated with learned men and eminent poets, and enjoyed the close friendship of the distinguished poets *Amir Khusrāu* and *Mir Hasan* of *Dihli*. His literary fame soon attracted the attention of the learned *Sultān Muhammad Tagluq* who, as we know occupies among the Islamic kings of India a very prominent position in the field of Muhammadan literature. This emperor showed unlimited favour to *Ḍiyā* and took great delight in his society. After the death of *Muhammad Tagluq* the author attached himself to the court of *Firāz Shāh*. He died probably in or shortly after *A.H.* 788 = *A.H.* 1357 and was buried by the side of the tomb of his spiritual guide *Shaykh Nizām*. See *Akhbār ul Akhyār* p. 117. Elliot, *History of India*, vol. iii., p. 93 and vol. vi., p. 484. See also Rieu, i. p. 333 and iii., pp. 919-20. *Ethé*, *Bodl. Lib. Catal.*, Nos. 142-174. *Ethé*, *Ind. Office Lib. Cat.*, No. 211. The work has been edited in the *Bibliotheca Indica*, Calcutta, 1860. Professor Dowson's complete translation will be found in Elliot, *History of India*, vol. iii. pp. 97-268. The reign of *Alā ud Dīn* has been translated by Major A. R. Fuller and that of *Muʿizz ud Dīn* by Mr P. Whalley see *Journ. Asiatic Soc. of Bengal*, vol. 38 pp. 181-220 vol. 39 pp. 1-151 and vol. 40 pp. 185-241.

Although the work bears the title *تاریخ فیروز شاہی* or "History of *Firāz Shāh*," it contains the account of only the first six years of his reign. An amplification continuation and completion of the present work, also entitled *تاریخ فیروز شاہی* giving a complete history of *Firāz Shāh's* reign from his accession in *A.H.* 752 = *A.D.* 1351 to his death in *A.H.* 790 = *A.D.* 1389 with a short account of the emperor's previous life was compiled by *Shams-i-Sirāj Afif*, shortly after *A.H.* 801 = *A.D.* 1399. See Rieu i. p. 241. *Ethé* *India Office Lib. Cat.*, Nos. 212-13 etc. etc. Prof. Dowson's translation of a considerable part of *Afif's* work will be found in Elliot's *History of India*, vol. iii. pp. 261-373. See also V. Leas, *Journ. Roy. Asiatic Soc.*, N. S. vol. iii. p. 445.

The *Tārīkh-i-Firāz Shāhī* of *Ḍiyā i Baranī* may be said to be a continuation of the *Tabaqāt-i-Nasrī* composed in *A.H.* 658 = *A.D.* 1260 by *Minhaj-i-Sirāj Jāmianī*. *Ḍiyā* begins with the history of India just where *Minhaj* leaves it. It may also be pointed out that this work is the principal source from which materials for the *Tabaqāt-i-Akbar Shāhī* and the *Tārīkh-i-Furūgh* have been drawn.

#### Contents —

History of *Sultān Ghiyās-ud Dīn Tagluq Shāh* (ascended the throne in *A.H.* 720 = *A.D.* 1320), fol. 1<sup>b</sup>

Sultân Muhammad bin Tugluq Shâh (ascended the throne in A H 725 = A D 1324), fol 220<sup>b</sup>

Fîrûz Shâh (ascended the throne in A H 752 = A D 1351), fol 267<sup>b</sup>

This chapter is sub-divided into the following eleven sections, called Muqaddimah —

- (1) Accession of Fîrûz Shâh, fol 268<sup>b</sup>
- (2) Fîrûz Shâh's march from Siwistân to Dîlî, fol 273<sup>b</sup>.
- (3) His virtues, fol 280<sup>b</sup>
- (4) His liberalities, fol 287<sup>a</sup>
- (5) His buildings, fol 289<sup>a</sup> The fifth Muqaddimah breaks off suddenly in the beginning of the account of the Madrasah-i Fîrûz Shâhî, after which several folios have been lost
- (6), (7) The entire sixth Muqaddimah, dealing with Fîrûz Shâh's canals, and the greater half of the first portion of the seventh Muqaddimah, treating of his rules of government, are missing
- (8) Conquest of Lakhnautî, fol 294<sup>a</sup>
- (9) Reception of letters and robes from the Khalifah, fol 302<sup>b</sup>
- (10) Encouragement of hunting, fol 304<sup>a</sup>
- (11) The entire eleventh Muqaddimah is wanting

This copy, though tolerably old, is not free from mistakes. Corrections and marginal notes are not infrequent. Spaces for rubrics are left blank in several places. The last three folios are supplied in a later hand. Several seals of the later kings of Oude, viz Wâjîd 'Alî Shâh and Amjad 'Alî Shâh, are affixed at the end of the manuscript.

Written in bold and fair Nasta'liq

Not dated, apparently 16th century

No 547

سیرت فیروز شاہی

SÎRAT-I-FÎRÛZ SHÂHÎ.

This work, of which no other copy seems to be known, contains a short history of the earlier part of Fîrûz Shâh's reign, with a detailed account of his virtues and munificence, his buildings, monuments and works of public utility, etc.

Beginning —

آلج ر حان رندہ نرارد نفس  
فاتحہ حمد حدایس نس

The above lines are introduced by the following Bayt i-Surkh —

کتاب سیرت فیروز شاہی  
مرتب شد بایند الہی

There are three works sufficiently well known which recount the events of Firūz Shāh's reign —

(1) *Tārīkh-i Firūz Shāhī* by Dīyā' Baranī (composed A.H. 758 = A.D. 1356) see the preceding MS No. 546

(2) A work by Shams-i-Sirāj Afif also called *Tārīkh-i Firūz Shāhī* which is devoted exclusively to the life and reign of that emperor covering the period A.H. 752-790 = A.D. 1351-1388 (printed in the Bibliotheca Indica, Calcutta, 1891 and in part translated into English) see Elliot, *History of India* vol. iii., pp. 261-273 and compare N. Leas, *Journal of the Royal Asiatic Society New Series* vol. iii., p. 445

(3) A little work, known as *Futūhāt-i Firūz Shāhī*, or *The Victories of Firūz Shāh*, which records his benevolent actions and the discontinuance of evil practices his religious ordinances and the buildings, mosques, etc. which he erected. According to Firūz Shāh vol. i., p. 271 Firūz Shāh caused the record contained in this third work to be engraved on the faces of an octagon-shaped cupola, erected by him on the mosque of Firūzābād. The whole of this brochure has been translated in Elliot, *History of India*, vol. iii., pp. 374-388

Another history of Firūz Shāh bearing the usual title *Tārīkh-i Firūz Shāhī* by Maulānā Azz ud Dīn Khālid Khānī is mentioned by the author of the *Khulāsat ut Tawārīkh* (No. 540) as one of his sources.

The author of the present work does not state his name anywhere. From the following verse at the end we learn that he completed the work in A.H. 772 = A.D. 1370 i.e. the twentieth year of the reign —

در تاریخ هفتاد و دو بود و هفتصد  
که انعام این حد در فضل الہی

After a short doxology the author says that this work entitled *Sirat-i Firūz Shāhī* is divided into four Bābs (chapters) —

و این کتاب را کہ سیرت فیروز شاہیست بامداد الہی بر چہار  
باب در تالیف آورد —

#### Contents —

CHAPTER I., without a heading opens with a few complimentary remarks upon Firūz Shāh's accession. The author then gives a short account of the king's war against the Mughals and their final defeat, after which he briefly mentions the plots organized on different



occasions to kill the emperor. Then follows an account of the king's expedition to Gujarât, and its conquest, which, the author concludes (fol 45<sup>b</sup>) with the remark that other victories and expeditions are recorded in other histories of the king —

و دیگر موحاب و عرواات که بعون و عايب الهي مالک رقاب  
امم . حلد الله ملکه را مسر سد در تواریخ که مسوب است  
بحصوب سلطان باد مسطور است —

The chapter ends with an account of the king's hunting expeditions. Detailed descriptions are given of various kinds of animals and birds, their characteristics, diseases, and treatment. The animals and birds are divided into four classes, according to the signs of the Zodiac, and the suitable seasons for shooting them are mentioned.

CHAPTER II begins thus on fol 51<sup>b</sup> —

باب دوم در عدل و احسان و وفا و مروت و دفع مساد قتل  
انسان که در عالم الح

In the first part of this chapter the author gives an account of many varieties of torture inflicted on Moslems in former reigns, but abolished by Fîrûz Shâh. Other benevolent deeds and noble actions of the king are treated in this chapter, and are mentioned below.

One such action was the prohibition of unlawful cesses collected at the public treasury. The author tells us that in former reigns four-fifths of the war spoil was appropriated to the public treasury, and one-fifth given to the captors. The king ordered that one-fifth should be taken by the State, and four-fifths given to the captors (fol 61<sup>b</sup>).

Another was the revival of the practice of repeating the names and titles of former Moslem sovereigns in the Khutbah (fol 62<sup>a</sup>).

Others were the suppression of the influence of the Shi'ahs, upon whom the king inflicted severe punishment, and whose books he burnt (fol 63<sup>a</sup>), the restoration of villages, lands, etc., to the legal owners (fol 72<sup>b</sup>), the encouragement of learning, the building of monasteries and public places, the defraying of expenses and providing comforts for travellers, holy and learned men (fol 73<sup>a</sup>).

On fol 74<sup>b</sup> the author tells us that when any government servant died his place was given to his son, and cites the example of Khân Jahân, after whose death his son received the same honour and distinction.

Another benevolent action was the repairing and rebuilding of edifices and structures built by former kings and nobles (fol 76<sup>b</sup>). The author mentions the tanks of Sultân Îltamîsh and Khudâwand Khwâjah, and

the Minārah of Sultān Muḥizz ud Dīn bin Muḥammad Sām which was struck by lightning during Firūz Shāh's reign (in A.H. 770 = A.D. 1368)

Mention is also made of the cultivation of waste lands, and Firūz Shāh's irrigation system his fondness for laying out gardens, and his works of public utility (fol. 79<sup>a</sup>) the propagation of Islām to further which converts were exempted from Jizyah or poll tax (fol. 82<sup>a</sup>) the respect and love shown to sages and holy men, most of whom the king visited in their abodes (fol. 84<sup>b</sup>) the removal of the Minārah i Zarrin to Firūzābād (fol. 91<sup>b</sup>). Minute details of the removal, illustrated by diagrams, are given

Fol. 108 opens abruptly with an account of the Madrasas, monasteries, tanks, and canals built by the king

For Firūz Shāh's admonitions and maxims see fol. 107

For an account of his establishment of a hospital in which he appointed able physicians, and for a list of the medicines kept in the hospital and the diseases for which they were intended, see fol. 119<sup>b</sup>

For his regard for parent his objection to the practice of dyeing the hair and his advice to old men, see fols. 124<sup>b</sup> and 130<sup>a</sup> When a noble became old the king admonished him to direct his thoughts to making atonement for his sins and provision for the next world.

CHAPTER III begins thus on fol. 137<sup>a</sup> —

باب سیوم اقبال سعادت و کرامت که حق تعالی بعنایت خویش  
دایم ولی صفات حضرت سلطنت پناه آفرید

Prerogatives of the Caliphs and their superiority over all the Moslem kings, fol. 137<sup>a</sup>

Account of the robes which were sent on various occasions to Firūz Shāh and his predecessors fol. 139<sup>a</sup>

Noble character and virtuous disposition of Firūz Shāh, fol. 143<sup>b</sup>

Prosperity and happiness in the reign of Firūz Shāh, fol. 149<sup>b</sup>

CHAPTER IV begins thus on fol. 152<sup>a</sup> —

باب چهارم در علم و حقل و حکمت

This chapter treats of the king's attainments in the various branches of Muhammadan literature, and his encouragement of science and learning with special reference to the following subjects —

*Theology and Law* fol. 153<sup>a</sup> The author tells us that Firūz Shāh was a staunch follower of the Muhammadan Law and forced his Moslem subjects to observe it strictly

*Filices and Politics*, fol. 153<sup>b</sup> He was fully versed in these subjects.

*Astronomy and Astrology* fol. 154 The author says that several books and treatises on these subjects were written during this reign

and that many years were devoted to the construction of astrolabes. The works mentioned here are the following *دلائل مرور شاهي*, translated from Hindi into Persian, *کتاب دامنہا*, *منکار نامہ صحیحان*, *کتاب ساروالی*, *کتاب ودیس کہ آبرا ہر مسکھلا گویند* (sic), *کتاب اسطرلاب مرور شاهي*, and *میران مرور شاهي*. The author says that an astrolabe, invented by the emperor himself, was constructed by his order and placed on the highest Minārah of Firūzābād. Then follows a description of the astronomical instruments invented by the king, after which, accounts of the motions of the planets and their position in longitude and latitude, of the determination of time, and of prognostication connected with the ascendant of the world are given. For astronomical tables see fol 161<sup>a</sup>-163<sup>b</sup>. The author closes this section with the remark that volumes of books on astronomy and astrology, written by the emperor's desire, and astrolabes constructed under his instructions, were preserved in the royal library —

و مملکات کتب مفصل و مسوب مہ رح کہ دریں من تصنیف رای  
ہمایون مرتب شدہ و اسطرلابات کہ ترتیب آن نامر و ارشاد حضرت  
محض است در کتابخانہ خاص موجود و مہما است

*Medicine*, fol 165<sup>a</sup>. Under this section the author treats of the structure of the human body and the anatomy of its several parts, diseases of the various parts of the body and their treatment. It is observed here that the king was wonderfully well versed in the science of medicine, and that the *کتاب طب مرور شاهي*, written by the king's order and dictation, contains prescriptions for diseases not found in works like *اعراض* and *قانون*, *دحرہ*.

کتاب طب مرور شاهي کہ نامہ و ارشاد ہمایون مولف شدہ  
است شاہد صدق است — معالجات جمع امراض (کہ) در دحرہ  
و قانون و اعراض نہاد ار آن کتاب مسعود است —

*War Instruments and Arms*, fol 179<sup>b</sup>. This section treats of the war instruments and arms preserved in the royal armoury, most of which were made according to the designs given by the king himself. The king, it is said, was chivalrous, and an excellent soldier.

The work then ends with a versified epilogue in praise of the Sultān with the following verse —

نقائش نقای جہانست اورا  
قرین نقای جہان کی الہی

Alif who finished his history eighteen years after the present work, deals minutely with all the important events of the reign but makes no mention of the present work. Except, however the diagrams showing the different positions of the Minārah i Zarrin during the course of its removal the list of the medicines kept in the royal hospital, the descriptions of war instruments, the names of birds and animals, and their diseases and treatment, and a few other details, there is nothing of historical importance here which is not found in Alif's work. So far as the history of the reign is concerned the present work is of no great value. It may also be pointed out that some passages in the second chapter of this work seem to be almost identical with the Futūhāt i Firūz Shāhī. I have not been able to obtain a copy of the original but the translation given in Elliot Hist. of India, pp. 374-388 closely agrees with some of the passages in the second chapter of the present work, so much so that most of the verses in Elliot are a word for word translation of this chapter.

The greater part of the work is devoted to the praise of the emperor his noble disposition and benevolent deeds. A strong tendency to eulogy and exaggeration is shown throughout. The narrative is florid, overloaded with pious effusions, generally ending in a compliment to the king. The following line at the end suggests that the work was written by the direction of the king —

بامد شاه جهان شد کاتب  
طریق ملطین و آداب شاهي

If the author means to say that his work was inspected and approved by Sultān Firūz, then its gross flattery leaves an impression of vanity on the part of that king which is a blot on his otherwise admirable character.

The style is generally complicated and ambitious, and unwearied attention is required to follow the meaning of the author.

The contents are frequently illustrated with verses, mostly from Sa'di.

The MS is written in ordinary Nasta'liq within gold and coloured ruled borders, with an illuminated but faded head piece. Folios are missing between foll. 58-59 70-71 and 105-106. Some folios are misplaced, the right order should be 73 82-89 74-81 90.

There are several Ard-didāhs and seals of the time of Shāh Jahān and Aurangzib both at the beginning and end of the copy but almost all of them are faded.

Dated Rabi' II., A.H. 1002.

# HISTORY OF THE LODÎ AND SÛR DYNASTIES.

No. 548.

fol 223, lines 15, size 9 × 5, 6½ × 3.

تاریخ داؤدی

TÂRÎKH-I-DÂ'ÛDÎ.

A history of the Lodî and Sûr Dynasties, from the time of Bahlûl Lodî to the death of Dâ'ûd Shâh

Beginning —

نای هر گونه بصرت جهان آمربن آل

The name of the author does not appear in this copy, but in Elliot's Hist of India, vol iv, pp 434-513, the work is ascribed to one 'Abd Ullah. See also N Lees, Journ Roy Asiat Soc, N S, vol in, p 447. A copy of the work is mentioned in Rieu, i, p 243. On fol. 55<sup>a</sup>, line 13, the author incidentally mentions the name of Jahângîr as the reigning king, تا عهد حلیهٔ رمان جهان گر نادرشاه. We can therefore conclude that he wrote his history during the time of that emperor. He frequently quotes the Akbar Shâhî, i.e. Tabaqât-i-Akbar-Shâhî, and in rare instances the Firishtah.

Contents —

History of Bahlûl Lodî, fol 3<sup>a</sup>

Sikandar Lodî, fol 33<sup>b</sup>

Ibrâhîm Lodî, fol 89<sup>b</sup>

Farîd bîn Hasan Sûr, entitled Shîr Shâh, fol 114<sup>b</sup>.

Islâm Shâh, fol 177<sup>a</sup>

Muhammad 'Âdil, fol 205<sup>b</sup>

Dâ'ûd Shâh, fol 220<sup>a</sup>

On fol 218<sup>a</sup> it is said that Muhammad 'Âdil died in A H 908 = A D 1560, after a reign of eight years. After a short account of the

confusion which followed Âdil's death such as the assumption of the government by his son Shir Shâh, the proclamation of Sulaymân Kurrâni and after his death, of his son Bayazid the author begins the history of Dâ'ud Shâh fol 220\*. The history ends with an account of the battle between the Mughals and Dâ'ud Shâh, which took place on 15 Rabi' II A.H. 983 = A.D. 1575 (the reading in the text لهصد و هشتاد و هشتاد is evidently a mistake for لهصد و هشتاد) It is said here that Dâ'ud Shâh was arrested and beheaded and his head sent to Akbar by order of Khân Jahân (and not Khân Khânân as wrongly asserted by Ellis, *loc. cit.*) The following chronogram at the end expresses the date of this incident —

ملك سليمان ر داؤد رفيع

Written in ordinary Indian Ta'liq with the headings in red.

Not dated, apparently 10th century

J. H. Blochmann whose valuable notes are occasionally found in the copy makes the following remark on the fly leaf at the beginning

“تاریخ داودی” From the reign of Buhlâl to 984 A.H., when Dâ'ud was killed.

“J. H. Blochmann, 1870

“The work is rare and earlier than the Makhzan-i Afghânî. The object of the latter work moreover is to flatter the Afghans at the expense of the Mughals.”

## HISTORY OF THE TIMURIDS.

## BÂBUR.

No 549

foli 366, lines 15, size  $9\frac{1}{2} \times 5$ ,  $7\frac{1}{2} \times 3\frac{1}{2}$ .

وامعات نابری

## WÂQI'ÂT-I-BÂBURÎ.

The autobiography of the emperor Bâbur, translated into Persian from the Turkî original, by Mirza 'Abd-ul-Rahîm Khân Khanân, son of Bayâm Khan

Beginning —

در ماه رمضان سه هجست و نود و نه در ولایت مرغانه در  
دوازده سالگی نادرشاه شدم

The work, which is also called *تورک نابری*, was translated into Persian by the order of Akbar in A H 998 = A D 1589

'Abd-ul-Rahîm Khân, better known as Khân Khanân, celebrated as a general under Akbar, was born at Lahore, 14th Safar, A H 964 = A D 1556, and died at Dihlî, A H 1036 = A D 1626. Well known also for his liberality and literary accomplishments, he was a great patron of literature, and himself well versed in Arabic, Persian, Turkish and Hindi. His generosity towards men of letters attracted a very large number of scholars and poets from distant parts, to which fact the *Ma'âşir-i-Rahîmî* is a sufficient testimony. A detailed account of his life is given in Blochmann's *Â'in-i-Akbarî*, vol 1, pp 334-339.

A translation of this version, begun by Dr John Leyden, revised and completed by Wm Erskine, with a very learned introduction and valuable and instructive notes, was published in London, 1826. An abridgment of Leyden and Erskine was published, London, 1844. Extracts are given in Elliot's *History of India*, vol 1, pp 221-287.

MSs of the Turki original are noticed in Brit. Mus. Add 26 324 and India Office No. 214. The text was edited by N. Ilumski Kazan 1857 and a facsimile was published by the Gibb Tru t in 1903 with an index prepared by Mrs. Aunette S. Beveridge. A French translation from the Turki was made by M. Pavet de Courteille Paris, 1871. An English translation of the original by Mrs. Beveridge is now in course of publication in London.

See also Mackenzie Collection vol. ii., p. 424. King's College Library Cambridge, No. 98. Ouseley Collection Nos. 343-344. Copenhagen Catalogue, p. 10. *Mélanges Asiatiques*, vol. iii. pp. 484-86. Rien i., p. 244. *Ethé Bodl. Lib. Cat.*, Nos. 180-183. *Ethé Ind. Office Lib. Cat.*, Nos. 216-218. A fine illuminated copy is preserved in the Alwar Palace Library. For an older Persian translation of the work commenced in A.H. 994 (A.D. 1586) by Mirzâ Payānda Hasan Gaznawī and continued by Muhammad Qulī Mughal Hīsārī see Rien ii., p. 709. *Ethé, Bodl. Lib. Cat.* No. 179. *Ethé, India Office Lib. Cat.* No. 215.

This MS brings the narrative down to the 3rd Muharram, A.H. 986 (A.D. 1599), and breaks off with the words *بکوالیار فرماده سد که کوالیار را باستان مهرده*.

The MS. is dated *Gaznīn* A.H. 1082 and was written in the 14th year of Aurangzib's reign by two scribes, viz. the first half by Ibrāhīm Bōg and the second half by Aḥr Bōg for the library of a certain noble whose name, unfortunately has been effaced by some mischievous hand —

ختم نسخه واقعات بابری معہ الخیر والاعانیف در خطہ طبعہ  
تحریر بتاریخ ہشتم روز سہ سنہ سہر رجب سنہ ۱۰۸۲ ہجری مطابق  
جلوس والا سنہ ۱۲ —

ایکہ در آئین معنی پروری  
لیست از الصاف طبعہ را گریر  
از من مسکین درین مسکین سواد  
گر خطائی رفعتہ اسف آہو مگیر

کتبہ احقر العباد ابراہیم بیگ من الہدا تا واسط و لواقبہ از  
اواسط تا اواخر حاسور بیگ ملازمان سرکار مجھے کاشخانہ سرکار  
مستغنی الثاب خان لکاشت

The original folios are inlaid in new margins.

Written in fair *Nasta'liq* within gold ruled and coloured borders, with an illuminated head piece at the beginning.



## HUMÂYÛN.

No 550

fol. 54, lines 21, size 12 × 8, 8 $\frac{1}{2}$  ×

تذكرة الوافعات

## TADKIRAT-UL-WÂQI'ÂT.

The private memoirs of the emperor Humâyûn (who reigned from A H 937-963 = A D 1530-1556), written by his scribe-holder Jauhar, جوهر آماحي

Beginning —

الحمد لله رب العالمين والصلوة على رسوله . . .  
 بعد حمد خدا وبعث رسول  
 بشو این قصه را بسع قبول  
 اما بعد حسن گوید سده درگاه خلیق بهاء اکبر جوهر الخ

The author, Jauhar, tells us in the beginning of the work that, as on all occasions he remained in constant attendance upon his royal master, it occurred to him that he should record all the events in his master's life of which he had been an eye-witness. He then goes on to say that he commenced the work in the beginning of A H 995 = A D 1587, that is, thirty-two years after Humâyûn's death, and entitled it تذكرة الواقعات

He gives us several incidents concerning himself. On fol 49<sup>a</sup> he states that in A H 962 = A D 1554, when he was appointed the collector of Haybatpûr, he found there a very curious custom among the Afghan farmers: they used to pledge their wives and children to the Hindû bankers for money advanced in lieu of the collections. So he took all the grain, that had been concealed by the Afghan peasants in dry pits, and after selling it he paid the bankers and liberated the wives and children of the farmers. This noble deed of Jauhar was so much

appreciated by Humāyūn that he appointed him collector of the several villages of Tatar Khān Lodi. Towards the end on fol 53<sup>b</sup> Jauhar tells us that he was appointed treasurer of the Panjāb and Multān See Elliot, History of India, vol. v., pp. 136-140. Nicolson, p. 240. Ethé, India Office Lib. Cat., No 221.

An English translation of the work was published by C Stewart for the Oriental Translation Fund London 1832. This translation of Major Stewart has been severely criticised by Mr Wm Erskine, who remarks thus "The translation of Major Stewart is no translation at all. It is full of errors. It adds, takes away alters. It is not trustworthy and one does him no injustice in pronouncing him ignorant of the history and manners of the times, ignorant of the geography of the country ignorant of the language, ignorant of the duty of a translator.

In the colophon the work is called تاريخ همايون

It is a modern copy transcribed at the request of the founder of the Library by Sayyid Farzand Ahmad Šafir Balgrāmī.

Dated Azimābād (Patna), Ramadān a.h. 1278

Written in a careless Indian cursive character

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## AKBAR.

No 551.

foll 338, lines 21, size  $15\frac{3}{4} \times 10\frac{1}{2}$ ,  $10\frac{1}{2} \times 6\frac{1}{2}$ 

تاریخ حاندان تیموریہ

## TÂRÎKH-I-KHÂNDÂN-I-TÎMURIYAH.

An excellent and richly illustrated, but slightly defective, copy of an otherwise unknown history of Tîmûr and his successors in Îran, and of Bâbur, Humâyûn and Akbar down to the 22nd year of his reign. A fly-leaf at the beginning contains the following autograph note of the Emperor Shâh Jahân

بسم الله الرحمن الرحيم

این تاریخ که مسلسلست بر محمل احوال حصرب صاحبقران کنی  
ستان و اولاد امجاد آخرب و سوانح ایام حصرب عرش آشنایی  
انار الله برهانہ تا سال ہست و دوم در عہد دولت شاہ نانا تصیف  
شدہ حررہ شاہ جہان پادشاہ بن جہانگیر پادشاہ بن اکبر پادشاہ -

This history, says Shâh Jahân, containing the account of Tîmûr and his descendants and of Akbar down to the 22nd year of his reign, was composed in the time of "Shâh Bâbâ," as Shâh Jahân used to call Akbar.

The MS is defective at both ends. It opens abruptly in the middle of the introduction thus —

بوص حکم جہانمطاع مسود اوراق حر شرح احوال کہ مقصود  
بالذات فن تاریخ است نمی نویسد -

and breaks off immediately after the account of Akbar's second campaign in Gujarât, in the 19th year of his reign (A. H. 981 = A. D. 1573). The history of the 20th, 21st and 22nd years is wanting.

The name of the author and the title of the work are not found in the text but in an endorsement we find تاریخ خاندان تیموریه. In the introduction the author praises the Zafar Námah the well known history of Timūr from his birth to his death by Shārafud-Dīn Allāzādī (d. A.H. 88 = A.D. 144). In the latter part of the work he frequently quotes the Tuzuk-i Bāburi as his source, whilst the account of Sulṭān Husayn Mirzā and the short sketches of all the famous men of his time (fol. 233-236) are taken exclusively from the said work —

سلطان حسین میرزا بادشاهی بود پاکتر صفات عمیده آراسته  
حضرت فردوس مکانی چند کلمه از احوال او در واقعات خود بقلم  
در آورده اند که ترجمه آن عبارتست که بهان ترکیست لفظ بلط همین  
است و بی هیچ کوه لغیر و تدبیل نومه می خود -

The want of headings, spaces for which have been left blank throughout puts the reader to no small trouble in studying the contents. There are several lacunae. In some places folios written by a later hand have been inserted viz. at fol. 81-8 and 271. In many places the catch words have been cut off by the binder and it is not always easy to detect gaps.

#### Contents —

The history opens with Timūr's march in search of Amir Husayn (fol. 7), corresponding with the account given in the printed edition of the Zafar Námah, vol. i p. 60.

Timūr's campaigns in Samarcand fol. 12

Timūr's march against Kābul fol. 20\*

Timūr's expedition to Herat, fol. 29\*

Timūr's march against Irāq and Fārs, fol. 51\*

Timūr's expedition to Hindūstān fol. 62\*

Timūr's campaigns in Bagdād fol. 10

Death of Timūr fol. 134

Mirzā Ḥalīl's installation on the throne of Samarcand fol. 136\*

History of Mirzā Shāh Rukh, who ascends the throne of Khurāsān fol. 138a.

Mirzā Shāh Rukh established in the Mosque, fol. 176\*

Shāh Rukh's illness and recovery fol. 181

Death of Shāh Rukh, fol. 185\*

History of Ulug Beg, Abd ul Latīf, Abd Ullah, and Abū Sa'īd fol. 187

Abul Qāsim Bābur fol. 189\*

Sulṭān Husayn Mirzā fol. 213\*

Children of Sulṭān Husayn fol. 234

Nobles and learned men of Sulṭān Husayn's court, fol. 234\*

Zahî-ud-Dîn Bâbur's accession to the throne of Samarqand, fol 238<sup>a</sup>

Bâbur's campaigns in Samarqand, fol 246<sup>b</sup>

Bâbur's expedition to Kâbul, fol 249<sup>b</sup> It is said here that after the conquest of Kâbul by Bâbur, the city was subject to earthquake shocks every day for one month, which destroyed almost all the buildings, and that the city was rebuilt by Bâbur.

Birth of Humâyûn, fol 253<sup>b</sup>

Bâbur takes Qandahâr and gives it to Mirzâ Kâmrân, fol 260<sup>a</sup>

Bâbur's invasion of India, and birth of Hindâl, who, it is said, was named after Hindûstan or Hind, as he was born at the time of its conquest, fol 261<sup>a</sup>

Bâbur's war with Sultân Ibrâhîm and the latter's defeat, fol 261<sup>a</sup>

Defeat of Rânâ Sankâ, fol 270<sup>a</sup>.

Death of Bâbur, fol 273<sup>a</sup>

Humâyûn's accession, fol 273<sup>b</sup>

Humâyûn takes Champanere, fol 276<sup>a</sup>

Birth of Akbar, fol 284<sup>a</sup>

Humâyûn meets the Shâh of Persia, fol 286<sup>a</sup>

Humâyûn's return from Persia and defeat of the forces of Sikandar, fol 291<sup>a</sup>

Death of Humâyûn and accession of Akbar, fol 295<sup>b</sup>

Akbar's battle with Hîmû, and the defeat and death of the latter, fol 296<sup>b</sup>

Bairam Khân's revolt, fol 301<sup>b</sup>

Akbar's campaign in Gujarât, fol 312<sup>a</sup>

Akbar's conquest of Chitore, fol 325<sup>a</sup>

Akbar obtains Rantanbhoi, fol 328<sup>a</sup>.

Victory of Sainâl, fol 333<sup>a</sup>

Conquest of Surat, fol 334<sup>a</sup>

Akbar's second campaign in Gujarât, and its conquest, fol 335<sup>b</sup>  
(This took place in the 19th year of his reign, A H 981 = A D 1573)

The copy then breaks off abruptly with an account of Ikhtiyâr-ul-Mulk's death, and Akbar's liberality to those who had rendered good service in this campaign and had distinguished themselves in the battle, after which he, on his way back to home, halts in Suohî. The concluding words are —

و رایات نصرت آیات مقرون فتح و طغر حارم معاودت کست و در

نواحی سرروهي . . . .

\* This MS is remarkable for the number and splendour of its illuminations, all of that delicate and highly finished style that was practised by the foremost artists under the patronage of the great Mughal emperor Akbar.

The fine art of miniature painting of the Indian Mughal period is mainly due to the first Mughal emperor Babur who took a very keen interest in it, and brought with him a large number of well-skilled artists of the Iranian school naturalised in China. It received full encouragement at the hands of the emperor Akbar who, well known for his liberal and enlightened views, took the most practical interest in promoting the fine arts.

The present MS., illustrated by many of the court painters of Akbar contains 112 large "miniatures," some of which cover two opposite pages. Unfortunately the names of most of the artists, which were given at the bottom of each picture have been cut off—thanks to the ruthless ignorance of the binder. Those that are legible read thus —

- لعل (۵) مادھو (۴) ہاوں (۳) کیسو (۲) دسولچہ (۱)  
 رام داس (۱۰) , مانولہ (۹) چکناٹہ (۸) کہیم (۷) مکند (۶)  
 دھو (۱۵) لند گوالہاری (۱۴) ٹلسی (۱۳) لالہا (۱۲) سروں (۱۱)  
 and also دھوون (۱۰) بہور also written as بہورہ and بہورا  
 سورجیو کھرائی and also سورج (۱۰) ساھو (۱۸) النہ (۱۷)  
 کنک (۲۲) دھرم داس (۲۱) دیو جیو کھرائی and also دیو (۲۰)  
 مرجن (۲۰) بہکوان (۲۵) آسی (۲۴) جک جیون (۲۳) منہ  
 سکر (۲۰) کہیم جیو کھرائی (۲۸) سورداس ولد اسر (۲۱)  
 کہیم سکتراض (۸۳) کالہا (۸۲) لرائی (۳۱) جکن (۳۰)  
 منہ (۸۷) لاماں (۳۰) پریمجو کھرائی (۳۵) متوہرا (۳۴)  
 perhaps identical with No. 7 کھیمکر (۴۰) پرس (۳۰) بہزاد (۳۸)  
 حسین (۴۴) ملا ساہ محمد (۴۸) (sic) لوہکا (۴۲) متوہر (۴۱)  
 کمال (۴۷) حیدر کشمیری (۴۰) محمد کشمیری (۴۵) نقاش  
 مسکینا, and also مسکین (۵۰) فرح (۴۰) مخلص (۴۸) کشمیری  
 علی ولد مخلص (۵۱) The first ten and the last three are mentioned

by Abul Fadl in his list of the seventeen artists of Akbar's court. Nos. 11-13 are noticed by Vincent A. Smith in his *History of Fine Art in India and Ceylon* (pp 462, 488 and 328 respectively).

In many instances we find two artists bearing the same name. In such cases they are distinguished by the words *کلان* (the elder) and *حرد* (the younger), e.g. *کلان - تلسی حرد - تلسی کلان*. Sometimes one illustration is signed by two artists with the words *طرح* (drawing) and *عمل* (colouring), also sometimes *رنگ آمیز* is prefixed to the name of the one or the other, meaning that the drawing is by one artist and the painting by another, while in rare cases we find three artists collaborating in one work—the drawing by one, the painting by another, and the faces (*چهره نامی*) by a third. E. B. Havell (*Indian Sculpture and Painting* p. 196) remarks that this division of labour was possibly introduced by Akbar, but that it was not apparently long continued by the Mughal artists.

Among the many Persian MSS ornamented with pictures for Akbar, Abul Fadl mentions the following nine—(1) The Story of Hamzah (*داسان امیر حمزه*), represented in twelve volumes, in which clever painters made the most astonishing illustrations for no less than one thousand and four hundred passages of the story. (2) The *Chingiz Nāmah*, *حکمر نامه*, (3) The *Zafar Nāmah*, *ظفر نامه*, (4) The *Akbar Nāmah*, *اکبر نامه*, (5) The *Razm Nāmah*, or the *Mahā Bhārat*, *مها بهارت*, (6) The *Rāmāyan*, *راماین*, (7) The *Nal Daman*, *ناله و دمه*, (8) The *Kalilah wa Dimnah*, *کلله و دمه*, (9) The *‘Ayar Dānish*, *عبار دانش*.

These are all known to us except No. 2, the *Chingiz Nāmah*. Though many works dealing with the *Chingizī* dynasty have come down to us, no one bears that name, nor, for that matter, would their incidental treatment of the subject entitle them to it. Now having regard to these facts, viz (1) that *Shāh Jahān* expressly says that this history was composed during Akbar's reign—this statement being fully supported by the fact that the author always speaks of this emperor in the present tense, (2) that, so far as we know, no other history dealing exclusively and fully with the *Chingizī* kings, thereby establishing a peculiar claim to the title "*Chingiz Nāmah*," was composed during Akbar's reign, (3) that the MS was illustrated by the court artists of Akbar, (4) that no copy of Abul Fadl's illustrated "*Chingiz Nāmah*" has hitherto been traced,—it may be hazarded as a conjecture that our MS is the very work and the very copy mentioned by Abul Fadl.

Illuminated manuscripts earlier than the fifteenth century are rare. Prof. A. V. Williams Jackson, in his admirable Catalogue of the Cochrane Collection in the Metropolitan Museum of Art, New York, gives a minute description of several illuminations by Bahzād (A.H. 893-931 = A.D. 1487-1524), the most famous of all the Persian

artists who flourished under the Safawis of Persia and of several executed by one of Bahzād's pupils named Mirak and several others who lived in the sixteenth century. Rien iii p 10<sup>n</sup> notices a finely illuminated copy of Nizāmī's *Khamsah* dated A n 940-949 = A D 1539-154 written by the famous calligraphist Shāh Mahmūd of Mihrāpūr for Shāh Tahmāsp Safawī (A n 930-984 = A D 1513-1566). It contains fourteen miniatures, of which eleven are signed by five artists of the Shāh's court, viz Mirzā Sultān Muḥammad, Mir Sayyid Ali, Agā Mirak and Muzaffar Ali. A copy of the *Dārāb Nāmah* with a number of illustrations signed by the court painters of Akbar is mentioned in Rien Suppl., No. 385 and Mr Vincent A. Smith informs us that one of these was painted by Bahzād and corrected or touched up by Khwājah Abd us-Samad. The latter was at first attached to Humāyūn and subsequently attracted the attention of the emperor Akbar who honoured him with high offices and made him the master artist of his court. The names of Khwājah Abd us-Samad and Mir Sayyid Ali (the latter has already been mentioned among the artists of Shāh Tahmāsp's court) are incidentally mentioned on fol. 208 of the present MS. as the teachers of the emperor Humāyūn. A copy of the *Wāqī At-i Baburi* containing sixty-eight whole-page miniatures, signed by the court artists of Akbar is noticed in Rien Suppl. No. 15. The Victoria and Albert Museum South Kensington has recently acquired a part of the Akbar *Nāmah* with about one hundred and ten illustrations, mostly by the painters of Akbar, and the Mahārājah of Jaipur has an illustrated *Razm Nāmah* which is said to have cost Akbar more than £40,000.

The miniatures in this MS. are to be found on fol. 1 3 4<sup>b</sup> 5<sup>b</sup> 6<sup>b</sup> 7<sup>b</sup> 8<sup>b</sup> 9<sup>b</sup> 10<sup>b</sup> 11 14 1 16<sup>b</sup> 1 18 18 20<sup>a</sup> 20<sup>b</sup>-21 22 23-24 24 26<sup>b</sup> 28 28 30<sup>a</sup> 32<sup>b</sup> 37 38<sup>a</sup> 40<sup>a</sup>-40 42<sup>b</sup> 44-45<sup>a</sup> 46<sup>b</sup> 48-49<sup>a</sup> 1 51<sup>b</sup>-54 55<sup>b</sup> 56 57<sup>b</sup> 58 59<sup>b</sup> 60<sup>b</sup>; 61-62<sup>a</sup> 63 65<sup>b</sup>-66 67-68<sup>a</sup> 69<sup>a</sup> 69 72<sup>a</sup> 73<sup>a</sup> 74 78<sup>a</sup> 80<sup>a</sup> 81<sup>b</sup>-90<sup>a</sup> 91; 99 101 103-104 108 110<sup>b</sup> 113<sup>b</sup> 115 118<sup>a</sup> 121 122<sup>a</sup> 123<sup>b</sup>; 126<sup>b</sup> 128-129<sup>a</sup> 131-132<sup>a</sup> 134 136<sup>b</sup> 138<sup>b</sup> 140<sup>b</sup> 143<sup>b</sup> 144<sup>b</sup> 145<sup>b</sup> 146 147-148 149 154<sup>b</sup> 158; 159 163 165<sup>b</sup> 166<sup>b</sup> 170<sup>b</sup> 177<sup>a</sup> 178 18<sup>a</sup> 186<sup>a</sup> 193<sup>a</sup> 194<sup>b</sup> 196<sup>b</sup> 207<sup>b</sup> 208 226 227<sup>b</sup> 230<sup>a</sup> 232<sup>a</sup> 241 246<sup>b</sup> 248<sup>a</sup> 25<sup>a</sup> 258<sup>b</sup> 254 269<sup>b</sup>; 269<sup>a</sup> 273<sup>b</sup> - 284 322<sup>a</sup> 323<sup>b</sup> 326<sup>b</sup> 328<sup>b</sup> 331 333<sup>b</sup> and 347. The most interesting of these are —

- I Timur as a child, playing with his younger comrades assumes the position of a king fol. 1<sup>b</sup>
- II Scenes between Timur and Amir Husayn they are embracing each other at Qunduz, fol. 21<sup>b</sup>
- III Timur's campaign against Shāh Mansūr in which the latter is killed. Mirza Shāh Rukh, then seventeen years old joins Timur fol. 53-54



- IV The death of Prince 'Umar Shāykh (wounded in the neck) from an arrow shot at a venture from the fort of حرساتو و آنصوب . . . . بر بالای بلندی که نزدیک قلعه بود بی التماسانه بر آمد و نصیب بر کسسه بدالسه از بالای قلعه تسری بریر الداحت و بر مناهرگ ساهراده رمسد در fol 59<sup>b</sup>، ساعت جان جان آمیزین تسلیم نمود
- V Timûr's campaign against the fort of اویک, and its conquest, fol 63<sup>b</sup>
- VI Timûr's campaign against Bagdâd He takes his position on the bridge Faraj, the governor of Bagdâd, and his daughter try to escape on a boat, but being attacked by Timûr's archers throw themselves into the water and are drowned By Timûr's order the boatmen bring out the dead body of Faraj Timûr then orders the town to be sacked, fol 103<sup>b</sup>-104<sup>a</sup>
- VII Timûr's mourning for the death of the Prince Muhammad Sultân, the appearance of whose two sons at that time doubles his affliction, fol 118<sup>a</sup>
- VIII Timûr orders preparations to be made for the marriage of Princes Mirzâ Ulug Beg, Ibrâhîm Sultân, Jahângîr Bâiqarâ, and others Four royal camps are pitched at Samarqand Amîr-zâdah Pîr Muhammad comes from Gaznîn, and Timûr receives him with great affection The chief ambassador of Egypt مکلی بوقا presents a giraffe to Timûr, fol 134<sup>a</sup>
- IX Death of Timûr, fol 134<sup>a</sup>
- X Installation of Mirzâ Khalîl on the throne of Samarqand, fol 136<sup>b</sup>
- XI Mirzâ Shâh Rukh ascends the throne of Khurâsîn, fol 138<sup>b</sup>
- XII Mirzâ Badî'-uz-Zamân comes to beg pardon of his father Sultân Husayn, and is received with honour Muzaffar Husayn Mirzâ (the younger brother of Badî'-uz-Zamân) and his mother come also to receive the prince The father forgives his son and embraces him, fol 232<sup>a</sup>
- XIII Bâbur's campaign against Samarqand, fol 246<sup>a</sup>-248<sup>a</sup>
- XIV Bâbur's rejoicings at the birth of Humâyûn He gives a grand feast to his chiefs and nobles, fol 254<sup>a</sup>
- XV Humâyûn's accession to the throne, fol 273<sup>b</sup>
- XVI Campaign of Humâyûn against the citadel of Champanere After fixing steel spikes in the scarp of the rock, Humâyûn first ascends the fort at night, with Bâram Khân and

thirty nine other officers, and before sunrise brings his whole detachment within the walls. The Emperor at the head of his detachment, calling out "Allāhu Akbar" forces his way sword in hand through the enemy and makes himself master of one of the gates, through which he admits his troops. The garrison is put to the sword fol 277\*

- XVII. Birth of Akbar Humāyūn's wife, Hamidah Bānū Begam gives birth to Akbar in the castle of Amarkot though some are of opinion that he was born in a field about a mile from the fort. His mother dressed in a green robe is lying exhausted on a couch, and the baby Akbar is seen in the arms of a nurse with a high conical Tartar cap. There is general rejoicing in the harem and the women are seen in exultation over the birth. In the lower part of the illustration there is a picture of Tardī Beg Khān bringing the news to Humāyūn who is encamped about fifteen *kos* from Amarkot, fol. 284

H. Beveridge in his "Notes on Persian MSS. in Indian Libraries," published in the Journ. Roy Asiatic Soc. 1901 pp 69-85 while noticing some of the interesting Persian MSS. in this Library attaches the greatest importance to this MS., and particularly to this very illustration which he says "is a very striking picture of the birth of Akbar. He informs us in a footnote that some of the illustrations in this MS. were photographed for him by Mr Bourdillon I.C.S. among which the photograph of the miniature of Akbar's birth was "so interesting that it might have perhaps been published though it only gave a faint idea." He also points out that a notice of this MS. will be found in Eastwick's *Hand-book for Bengal* (Murray).

- XVIII. At Thanesar on his way to Āgrah, Akbar learns of a sacred pond on the outskirts of the city where the Sanyāsīs and a large number of Hindus assemble to bathe at the time of the sun's eclipse. The emperor on hearing that the Sanyāsīs have divided into two parties and are about to fight, reaches the place and vainly urges them to refrain. In the midst of the fight Akbar seeing that one party is getting the worst of it orders Shamsīr Yār Samargandī to assist them with his followers thus strengthened they are victorious, fol. 322\*

- XIX. Akbar's campaign against All Qull Khān. He at first rides his favourite elephant called Bālsundar and Mirzā Azīz Kokā is seated by him but when the battle grows hot, he alights and mounts a horse. All Qull Khān receives a wound from an arrow and immediately another

arrow strikes his horse. He is thrown, and the elephant named Narsingh comes up and crushes him under foot. Arzanî, the vakil of 'Alî Qulî Khân, recognises his master's head, and after showing it to the emperor, lays it at his feet, fol 323<sup>b</sup>

XX Akbar's campaign against the fort of Chitor. It is night, and Akbar is standing in a shelter erected for him. He has a musket in his hand. The face of Jaimal, the chief of the fort, being discernible by the light cast by the fire of the guns and muskets, Akbar takes aim and shoots him. Jaimal falls from the fort, and the enemy becoming disheartened give up the contest. The emperor returns victorious next morning, fol 326<sup>b</sup>

XXI In A.H. 978 = A.D. 1571 on his way from Nagore to the tomb of Shaykh Faîd Shikarganj, Akbar catches sight of a large flock of wild asses, he pursues these on foot into the jungle, and shoots sixteen, fol 331<sup>a</sup>

Besides the autograph of Shâh Jahan there are several 'Aid-didâhs and official seals of the nobles of the Mughal Courts of India. Almost all the seals are in a faded condition. The names of the officials read thus —

- (1) عبد الله حلي . ۲۲ متوال مسه ۲۶ خلوس مبارک
- (2) حواجه سهيل
- (3) حواجه هلال
- (4) حمد العقور
- (5) محمد ناقر
- (6) نور محمد

The fly-leaf also bears the signature "Gladwin," with illegible initials and without any date. This must be Francis Gladwin, the well-known Orientalist, who died about 1813. See C. E. Buckland, Dictionary of Indian Biography, p. 167.

A note on the same leaf records the cost of the MS هشت هزار روپہ or 8,000 rupees.

The MS is written in beautiful bold Nasta'liq, within coloured and gold-ruled borders. The paper is of an excellent quality, with a light ivory gloss, and of a high cream colour. The binding is modern, rich and tasteless.

No 552.

foll 301 lines 21 size  $14 \times 8\frac{1}{2}$   $11 \times 6\frac{1}{2}$ 

اکبر نامہ

## AKBAR NÂMAH

The famous history of the Emperor Akbar including an account of his predecessors, by Shaykh Abu l Faḍl, surnamed Allāmi son of Shaykh Mub rak of Ajmere, شيخ ابو الفضل علمي بن شيخ مبارك لاگوري. Ho was born at Âgrah, A.H. 958 = A.D. 1550 rose to great power and was assassinated on 4 Rabi L. A.H. 1011 = A.D. 1602, at the instigation of Prince Salim. A very full account of his life has been given by H Blochmann in the beginning of his translation of this work Calcutta, 1873.

The work was completed in Sha bân, A.H. 1004 = A.D. 1596 the 41st year of the reign. It was continued to A.H. 1010 = A.D. 1601 within a year of the author's death.

The work is divided into three volumes.

Vol. I. is subdivided into the following two parts. *First Part* containing the Preface and the history of Akbar's ancestors to the death of Humâyûn. *Second Part*, the history of Akbar's reign from his accession to the end of the 17th year of his reign.

Vol. II. History of Akbar's reign from the beginning of the 18th year to the end of the 46th year.

Vol. III. Entitled Â'in i Akbari or the Institutes of Akbar containing a detailed description of Akbar's empire, his Institutes, the civil and military government, the revenue system, with a detailed statistical description of the Indian empire.

The first two volumes of the Akbar Nâmah have been printed in the Bibliotheca Indica Series, Calcutta, 1877-79 and an excellent translation with valuable notes by H Beveridge, is being published in the same series. A lithographed edition of these two volumes appeared at Lucknow A.H. 1284. The Â'in i Akbari or the third volume, has been edited by H Blochmann in the Bibliotheca Indica Series, Calcutta, 1877, and translated by him in the same collection Calcutta, 1873. An English translation of a considerable portion of this third volume was published by Francis Gladwin in three volumes, London 1800. Major D Price has given a copious abstract of the First Part of Vol. I in the third volume of his Retrospect. See also Elliot, History of India,

vol v, pp 1-102, Moirley's Descriptive Catalogue, p 103, De Sacy, Notices et Extraits, vol x, p 199, Cat Codd Or Lugd Batav, iii, p 9, A F Mehren, p 20, J Aumer, pp 89-91, Rieu, i, p 274, Ethé, Bodl Lib Cat, Nos 200-212, Ethé, India Office Lib Cat, Nos 235-269, etc etc

The present MS comprises Vol I with its two parts

Beginning —

اللہ اکبر این حصہ دریا مست روف و شاحی سگرف آج

The Second Part begins thus on fol 142<sup>a</sup> —

سلسلہ اسطام کارگاه آفریس کہ مظاہر حقیت نبای آج

The Khâtimah of Vol I is missing from this copy

Written in ordinary Nasta'liq, within coloured ruled borders The first letters of almost all the words which are to be pronounced with the صمه bear that mark throughout In some cases letters which are to be sounded otherwise bear the same mark, for instance, we have أولاد, فرمان, etc

This copy was written in the time of Gâzî-ud-Dîn Haydar, king of Oudh (d A H 1243 = A D 1827), the eldest son of Sa'adat 'Alî Khân (d A H 1229 = A D 1814)

Dated 17th Dul-hijjah, A H 1242.

Scribe صاحب رام بدست

### No. 553.

fol 384, lines 21, size 14 × 6, 10¼ × 6

A very neat and good copy of the Second Volume of the Akbar Nāmāh

Beginning —

مسن تارہ سارم بام حدای  
کہ نامیں بمعنی بود رہسای

The MS once belonged to the library of the great Orientalist, Sir Wm Gore Ouseley, in whose handwriting the following note is found on the fly-leaf at the beginning —

این اکبر نامہ تاریخ سنہ ۱۲۱۹ هجری داخل  
کماجائے این بندۂ الہی شد حررہ گوراورلی

His signature, "Gore Ouseley," is found on fol 1<sup>b</sup>.

Written in fair Nasta'liq within gold ruled and coloured borders, with an illuminated head piece. The first four folios at the beginning contain blank columns for an Index of the Contents.

Dated Lahore, 18 Dul hijjah, A.H. 1059

Scribe معین الدین اکروی

No 554.

fol. 590 lines 19-20 size  $11 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$

آئین اکبری

Â'ÎN-I-AKBARÎ

A copy of the Third Volume of Abu'l Fadl's Akbar Nāmāh entitled A'īn i Akbarī

Beginning —

ای همه در پرده نهان راز تو  
بیشتر احجام ز آغار تو

Written in fair Nasta'liq. Marginal notes and emendations are found in many places. An Index of the Contents occupies the first five folios at the beginning. Fol. 381-478 are written in a careless Nasta'liq hand.

Two notes (written in a Shikastah hand) found at the beginning and end of the copy are dated the 10th year of Muhammad Shāh, A.H. 1139

Not dated, apparently 18th century

No 555

fol. 291 lines 25 size  $20\frac{1}{2} \times 12$   $15 \times 7\frac{1}{2}$

The same

Another copy of the A'īn i Akbarī, beginning as above.

Marginal notes and annotations are not infrequent.

Written in a fair bold Nasta'liq within gold ruled and coloured borders, with an illuminated head piece.

Not dated, apparently 19th century

No 556

foll 204, lines 21, size  $12\frac{3}{4} \times 9$ ,  $9\frac{1}{2} \times 5\frac{1}{2}$ 

سوانح اکبری

## SAWÂNĪH-I-AKBARĪ.

A valuable and somewhat rare history of the Emperor Akbar, from his birth to the end of the 24th year of his reign, A H 987 = A D 1579

Author Amīr Haydar Husaynī Wāsiṭī Balgrāmī, امیر حیدر حسینی واسطی بگرامی

Beginning —

حداوندا شاهان سکرت حد گسارم نسبت ار سحر ربانم ده آید  
وار کرم سانم ده کساید -

The author was, according to his own statement in the preface to his *Tahqīq-ul-Istīlāhāt* (a poetical glossary written A H 1189 = A D 1775), a grandson of the famous Gulām 'Alī Āzād Balgrāmī. See Rieu, III, p 930. His two grammatical treatises, viz *مصحف الصرف* and *مصحف النحو* are also noticed in Rieu, II, p 857<sup>b</sup>.

In the Preface the author says that he has mainly based the work on the Akbar Nāmah of Abu 'l-Faḍl, which he has abridged here by avoiding its rhetorical flourishes. He also names several other works as his sources, viz the *Muntakhab-ut-Tawārikh* of 'Abd-ul-Qādir Badā'ūnī, *Tabaqāt-i-Akbarī*, *Tārīkh-i-Fīrīshṭah*, the Akbar Nāmah of Ilahdād Fayḍī, *Ma'āṣir-ul-Umarā* with its *Takmilah*, and the four *Daftars* of the *Manṣha'āt* of Abu 'l-Faḍl, the fourth of which he says is very rare. These four *Daftars*, says the author, contain much valuable information which is not found in other historical works. In fact he wonders at those historians of Akbar who do not make use of these *Daftars*. We learn, further, that he compiled this work at the desire of William Kirkpatrick, whom he introduces thus —

امیر کمر مدع قوانین ریاست  
بهادر شوکت جنگ ولسم کرک پاتریک  
حریر الملك مفر الدوله

William Kirkpatrick was well versed in Oriental languages and Indian lore. He was Persian Interpreter to General Stibbert for periods between 1777 and 1785, and to Lord Cornwallis in the Mysore War, 1791-92. He translated Tipu Sultān's diary and letters from Persian into English. He left India in 1801, and died in 1812. See Buckland, *Dictionary of Indian Biography*, p 238.

The work therefore must have been written towards the close of the eighteenth century.

Blochmann in his translation of the *Āin-i Akbarī* p. 316 note while mentioning this work observes that it is "perhaps the only critical historical work written by a native."

Compare Elliot, *History of India* vol. viii., p. 107. See also Hien III., p. 930 where a copy of the work and a translation of its preface are mentioned.

The present MS. consists of the following two sections or *Maqālahs* —

*Maqālah I*—Birth of Akbar his genealogy account of his early life fol. 1.

*Maqālah II*—Akbar's accession fol. 10<sup>a</sup> first year of his reign fol. 10<sup>a</sup> second year fol. 18<sup>a</sup> third year fol. 2<sup>a</sup> fourth year fol. 25 fifth year fol. 28<sup>a</sup> sixth year fol. 46 seventh year fol. 6<sup>a</sup> eighth year fol. 68 ; ninth year fol. 66 tenth year fol. 8 eleven year fol. 8 twelfth year fol. 91 thirteenth year fol. 100 ; fourteenth year fol. 10<sup>a</sup> fifteenth year fol. 111<sup>a</sup> sixteenth year fol. 113 seventeenth year fol. 115<sup>a</sup> eighteenth year fol. 129<sup>a</sup> nineteenth year fol. 140<sup>a</sup> twentieth year fol. 161 twenty second year fol. 183 twenty third year fol. 19<sup>a</sup> twenty fourth year fol. 198.

It ends with an account of the rebellion in Bengal.

In the subscription at the end this copy is said to be the First Volume of the *Sawanih-i Akbarī* تمام شد جلد اول موائع اکبری.

In the colophon also, it is designated as the first Volume of the work —

تمام شد کتاب تواریخ موائع اکبری جلد اول بتاریخ بیست و یکم شهر جمادی الثانی سنه ۱۲۷ هجری مطابق بیست و یکم ماه مارچ سنه ۱۸۵۳ غلط بیروپ امداد علی ولد احمد علی ساکن شهر کالیور

It is noticeable that a space for the insertion of the number of chapters or divisions of the work is left blank in the Preface —

و این کتاب را در مثال ترتیب داده شد

Written in careless Indian *Taliq* with the headings in red.

Copious marginal notes of great value, in the handwriting of Blochmann whose signature appears at the beginning of the copy are found throughout.



# JAHÂNGÎR.

No 557.

fol 119, lines 12, size  $6\frac{1}{2} \times 4$ ,  $4\frac{1}{2} \times 2$

جہانگیر نامہ

## JAHÂNGÎR NÂMAH.

Memoirs of the emperor Jahângîr

This exceedingly valuable MS, dated Haydarâbâd, <sup>1</sup>Dul-hijjah, A H 1020 (A D 1611), i.e. the sixth year of Jahângîr's reign, is the oldest extant copy of the earliest version of the emperor's Memoirs—the version he wrote in the third year of his reign as a sketch which should afterwards be amplified into a more complete work

Beginning —

حمد بي عايت و شكر بي نهايت مدحي را كه بسك امر كي  
احرام ملكي و احسام عصري را ار مكس عدم بقصاي وجود آورد  
و صانعي كه طبقات املاك بر افراشت و بساط حاك را نابواع قدرت  
ساراست (ساراست) (Elliot, vol vi, p 264, wrongly reads است) و آدمي  
راد را برپور نطق و ريب عقل احصا ص داد تا ندان تاج كرامت  
و خلعت خلافت پوشند و رمن و رمان را در قصه تسخير خود  
در آورد -

There are two well-known texts of Jahângîr's Memoirs, which, though differing from each other, are, more or less, based on the present work. One of them, unanimously admitted to have been written by the emperor himself, covers the period from his accession to the seventeenth year of his reign. It was continued under his supervision by Mu'tamad Khân to the beginning of the nineteenth year. Subsequently, during the time of Muhammad Shâh (A H 1131-1161 = A D 1719-1748), it was re edited by Muhammad Hâdî, who brought

down the history to the end of the reign and added an introduction containing the history of Jahāngir from his birth to his accession. The whole of this work was published by Sayyid Ahmad under the title of *Tooruk i Jehangeeroo Ally Gurb* 1804. A Hindustani translation of it entitled *ترجمہ نزل جہانگیر* by Sayyid Ahmad Ali of Rāmgarh has lately been lithographed in the Nizami Press, Kānpūr A.D. 1291. Jahāngir himself in the annals of the seventeenth year (printed edition p. 32), says that Mu'tawid Khan, who had been employed in writing the history of his reign was ordered to continue the annals from the date up to which Jahāngir had written them and to place the narrative at the end of the emperor's rough copy. He was further instructed to write them in the form of a diary which after the emperor's correction was to be transcribed in a fair copy —

درینو که معتد خان از خدمت دکن آمده سعادت آسان بوم  
دریافت چون از بدهای مراجدان و خاکردان مشغول بود و سابق  
بیر مر رسته این خدمت و ضبط وقایع بعهده او بود حکم فرمودم  
که از تاریخی که نوشته ام آمده مشار الیه خط خود نویسد و در ذیل  
مسودات من داخل سازد و آنچه بعد از این موافق شود بطریق روزنامه  
مسوده نموده به تصحیح من رسانیده به بیاض می میرد باشد

Another issue of the authentic text, which brings down the narrative to the end of the twelfth year of the reign is noticed in Rieu i. p. 251. *Shāh Nawāz Khān* in his preface to the *Ma'āir ul Umārā* states that the *Jahāngir Nāmā* written by the emperor himself did not extend beyond the twelfth year. This statement proves that he had no knowledge of the continuation of the *Memoirs*. In the annals of the thirteenth year (printed edition p. 239) it is said that when the *Memoirs* of the first twelve years had been completed and a fair copy transcribed Jahāngir ordered them to be bound and copies to be distributed to the officers of his dominions. The first copy was presented to *Shāh Jahān* —

چون وقایع دوازده سال از جهانگیر نامه به بیاض برده شده بود  
بمصدقیان کما غلّه خاصه حکم فرمودم که این دوازده ساله احوال را  
یک جلد ساخته نسخه های متعدد ترتیب نمایند که به بدهای خاص  
عنایت فرمائیم و بسایر بلاد فرستاده شود که ارباب دول و اصحاب  
سعادت دستور العمل روزگار خود سازند — روز جمعه هشتم یکی از  
واقعہ نویسان تمام را نوشته و جلد کرده بنظر در آورد چون اول نسخه

بود که ترتیب یافته بمورد مشاهده آن که او را در همه حیرت و همه  
مردندان خود اول میدانم مرحمت نمودم و برست کتاب خط خاص  
مرقوم گشت که در فلان تاریخ و فلان مقام آن مرورد عیایت شد -

Attention was first called to this part of the *Jahângîr Nâmah* by James Anderson, who translated and published some extracts from it in the *Asiatic Miscellany* (vol. II., pp. 71 and 172), Calcutta, 1786, and other portions were subsequently given by Francis Gladwin in his *History of Hindostan*, vol. I., p. 96

The other text of the *Memoirs*, generally rejected as spurious, records events down to the fifteenth year of the reign, A H 1029 = A D 1619. A copy of it, No. 558, is noticed *infra*. It gives very few dates, and is without much regard to order. The descriptions of property, gold and silver work and jewels, the number of horses, elephants, etc., and the cost of buildings, have all been amazingly exaggerated. It contains stories of Hindû jugglers, magical performances and sleight of hand, such as would hardly be expected from an Imperial pen. It is lacking in historical precision, and omits many things that ought to have formed part of the narrative. The authentic *Memoirs*, on the other hand, are written in chronological order, the events of the reign being narrated year by year. The style is simple and inornate, and there are no silly stories of Hindû jugglers, nor extravagant descriptions of jewels and the like. Major David Price, who took the spurious text for a genuine production, translated it for the Oriental Translation Committee, under the title of "Memoirs of the Emperor Jehangueir, written by himself, and translated from a Persian Manuscript," London, 1829. It is much to be regretted that this version should have obtained so much currency and credit in Europe. A very old copy of the spurious *Memoirs*, dated A H 1040, i.e. three years after the death of *Jahângîr*, is preserved in the Library of the Royal Asiatic Society, London, and is described by Moirley in his *Descriptive Catalogue*, p. 112. This early-dated copy establishes the fact that the text was in existence soon after the death of *Jahângîr*. If it owes its existence to *Shâh Jahân*, which is very possible, the emperor's intention must have been that it should supersede the authentic text, which, in the annals of the seventeenth year, contains very severe reproaches against him as Prince *Khûram*. The differences between the authentic and the spurious texts were first pointed out by S. de Sacy in the *Journal des Savans*, 1830, pp. 359 and 430, and then by Moirley, *loc. cit.*, and lastly, in the most exhaustive manner, by Sir Henry Elliot and Prof. Dowson, in their *History of India*, vol. VI., pp. 251-391, where copious extracts are given from both texts.

The present work, which, as has been noted, was written by *Jahângîr* in the third year of his reign, is the text on which the spurious *Memoirs* are based. A comparison of this text with the spurious *Memoirs*

(No. 538) shows a close agreement, apart from the exaggerations which have already been mentioned. Another point of disagreement is the number of verses. The spurious Memoirs contain a much larger number than the authentic text.

This shorter work brings down the annals only to the third year of Jahāngir's reign A.H. 1014 = A.D. 1605 when he had reached the age of forty. On fol. 84<sup>b</sup> the royal author refers to Prince Parviz's marriage with the daughter of Mirzā Rustum which, he says, took place on the 11th of Shabān A.H. 1017 —

دېگر روز يازدهم شهر شعبان المعظم سنه ۱۷ | دختر ميرزا رستم  
بيرون بهرام ميرزا را بشرد خود ساهرا ده پرويز بکاهن بکصد و پنجاه  
لک روپيه که صد و پنجاه هزار تومان عراق است عقد نموده  
کدخدای ما ختم —

Again on f. 100<sup>a</sup> while incidentally alluding to an occurrence which took place in Kashmir whither he had accompanied his father on the occasion of his first visit to that place, he says that at the time of writing he was in his fortieth year —

و الحال که عمر چهل سال رسیده آن شده گرسنگي و آن لذت  
خوردني در هيچ وقت نياستم —

After a short preface, devoted to the praise of God and the Prophet, the royal author begins the history with the date of his accession to the throne, Thursday the 8th of Jumādā I, A.H. 1014 = A.D. 1605. The work is very largely devoted to the rebellion of Khusrāu but references to Akbar are not infrequent. After the account of Khusrāu's imprisonment and his mother's death, the king praises Keshū for his diligent and loyal services, and then the narrative suddenly closes with mention of the practice of Akbar and his officers of discharging guns on the first day of every month —

بر نهم بدر می بود که روز غره ماه اول تشنگ بدست مبارک  
خود گرفته می انداختند بعد از آن بمنصبداران و اهلان و برق  
الدازان و رعد الدازان و توپ الدازان می میدادند و در هیچ وقت  
خبر این نبود که در هر ماه این شورها می شد و من نیز بدان  
دستور اول تشنگ در دست الدازارا خود می اندازم و دیگر شروع از  
همه میشود

Copies of this work are mentioned in Eth. Bodl. Lib. Catalogue,

No 222, J Aumer, p 93, and Ethé, India Office Lib Catalogue, No 309 See also Elliot, History of India, vol 'vi, p 260

The title which I have prefixed to this notice appears in a note on the title-page of the MS, written by Prince Muhammad Sultân (d A H 1087 = A D 1676), the eldest son of Aurangzib The prince says that this book, called Jahângîr Nâmah, composed by the emperor himself, was seized from the library of Qutb-ul-Mulk at Haydarâbad The note runs thus —

این کتاب جهانگیر نامہ را کہ حصرت حب مکانی خود تصنیف  
نمودہ اند در دار الفتح حیدرآباد ار کماخانہ قطب الملک گرمہ  
شد - حرره محمد سلطان -

The note is testified to by a seal of the prince, dated A H 1067 (A D 1656) The prince, then, must have taken possession of this valuable MS in the 29th year of Shâh Jahân's reign, when he took and plundered Golconda The same title is also given in the illuminated head-piece Other titles assigned to these Memoirs, whether the genuine or the spurious, are 'تاریخ مسلم شاہی' (Târikh-i-Salim Shâhî), تاریخ جهانگیر نامہ سلمی (Târikh-i-Salimî), تاریخ جهانگیر نامہ سلمی (Târikh-i-Jahângîr Nâmah-i-Salimî), ترک جهانگیری (Tuzuk-i Jahângîrî), کار نامہ جهانگیری (Wâqî'ât-i-Jahângîrî), واقعات جهانگیری (Kâr Nâmah-i-Jahângîrî), مقالات جهانگیری (Maqâlât-i-Jahângîrî), and also اقبال نامہ (Iqbâl Nâmah)

The colophon bearing the date of transcription of the copy runs thus —

تاریخ یوم الاربعاء سلح دوالحہ سہ ۱۰۲۰ در دار السلطۃ  
حیدرآباد مصفوفہ عن کل شر و فساد برسم حراہ کب اعلم حصرت  
السلطان العادل الکامل اصغار السلطن فی الرمان و اشرف الجواقس  
فی الدوران السلطان ابن السلطان السلطان الحاقان ابن الحاقان  
. لا زال رایات دولہ مصورہ مصورہ و اعداء حصرتہ مقهورہ  
بیدہ الفقیر محمد مومن مسہور نہ عرب شراری سب حریر یامت -

The last figure of the date has been changed to "9" This would have passed unobserved but for the seal (on the title-page) of Sultân Muhammad Qutub Shâh, the fifth king of the Qutub Shâhî dynasty of Golconda, who succeeded Muhammad Qulî Shâh in A H 1020 = A D 1611, bearing the date A H 1020 This seal also shows that the space left

blank in the colophon for the insertion of the name of the king for whose library the MS. was written, should have been filled in with that monarch's name. To the left of the seal of Muhammad Qutub Shāh is the seal of Abd Ullah Qutub Shāh the sixth king of that dynasty.

The MS. is written in minute Nasta'liq within gold ruled borders, with an illuminated head piece and a double-page floral Unwān.

Some folios towards the end are misplaced the right order seems to be fol. 112 117 113-116 118-119. The catch words of these folios are wanting. Fol. 86-119 are placed in new margins. There are several Arḍ-didāhs on the last page, one of which is dated A.H. 1068.

### No 558.

fol. 114 lines 15 size  $8 \times 5 \frac{1}{4} \times 3 \frac{1}{2}$

The spurious Memoirs of Jahāngir amplified from the preceding work and continued to a later period see No. 557.

This is the work on which Major Price based his translation but it contains a continuation not found in the latter.

Beginning —

ای نام تو سر دفتر امرار وجود  
لشش صشف بر در و دیوار وجود  
در پردۀ کبریا لہاں گشتہ رخلق  
بنمود عیان بر سر بازار وجود

Then comes the beginning found in the preceding copy —

حد ہیغایف و شکر بی لہایف مبدعی را الٰہ

The end of MS No 557 corresponds with fol. 61 line 8 of this MS., after which the text runs thus without any interruption —

الحق کہ تشک املاء بی زہاریس و در پیدا کردن این مدائن  
فکر درستی کرده اند الٰہ

This copy contains the Pand Nāmāh or the Moral Precepts ascribed to Jahāngir to which, according to Rien, i., p. 254 Elliot, vi. p. 261 and some others, I'timād ud Daulah wrote the short proface, beginning here on fol. 90 —

چون طبع محض بادشاہ سخن مسح ما باطوار پسندیدہ و کردار  
حبیبہ در ہند وقت مایل است

The Pand Namah begins thus —

نصایح نادرشاهی — ناید که فرزدان کامگار و مریدان احلاص  
شعار دستور العمل روزگار خود ساخته

and concludes with the verse—

من آنچه شرط بلاخست نا تو مگویم  
تو خواه از محکم بد گز خواه ملال

After which the copy ends with a genealogy of Jahāngir, traced up to Timūr

On the top of fol 1<sup>b</sup> is found the signature "Gore Ouseley "

Written in ordinary Nasta'liq, within coloured ruled borders

Not dated, apparently 19th century

### No. 559

fol 340, lines 27-30, size 12<sup>1</sup>/<sub>2</sub> × 8<sup>1</sup>/<sub>2</sub>, 10 × 6<sup>1</sup>/<sub>2</sub>

اقبالنامه جهانگیری

## IQBÂL NÂMAH-I-JAHÂNGÎRÎ.

A slightly defective copy of the three volumes of the Iqbâl Nâmah, the first two of which are said to be extremely rare

Author Muhammad Sharîf, entitled Mu'tamad Khan, محمد شریف  
المطابق لمحمد خان

Beginning —

مستهای حمد نا مسها حدایرا بی هما که ما را خلعت وجود  
گرامت فرمود -

The author was at first attached to the Court of Jahāngir, who in the third year of his reign honoured him with the title of Mu'tamad Klân. He accompanied Prince Khurram on his Deccan campaign, from which he returned in the seventeenth year of the reign. He was then entrusted with the duty of carrying on the emperor's memoris. He rose to greater power during the time of Shāh Jahān, who in the tenth year of his reign gave him the office of Mir Bakhshî. He died in the thirteenth year of Shāh Jahān's reign, A H 1049 = A D. 1639.

In the preface the author, who calls himself محمد دوست

معد خریف المصائب بمعد خان mentions the following three works as his sources (1) the Akbar Nāmāh by Abū'l Faḍl (2) The Nizām ut-Tawārikh by Nizām ud Din and (3) Khwājāh Aḡā Beg Qazwini's history of Akbar's reign. He adds that he has recorded the events of which he was an eye-witness without any addition or diminution. As regards the events which took place before his time, he did not wholly depend upon the above-named historians, but sought corroboration of their statements from old and trustworthy persons. He says that he completed the work in Kashmīr A.H. 1029 = A.D. 1619 in the 15th solar year of Jahāngir's reign and divided it into three volumes (Jild) the first two of which contain the history of Bābur Humāyūn, and Akbar the third being devoted to the history of Jahāngir

#### Contents —

Vol I. Birth and genealogy of Akbar fol. 2<sup>a</sup> Tīmūr ibid Mīrān Shāh, fol. 3<sup>a</sup> Umar Shaykh, fol. 3<sup>b</sup> Bābur fol. 4 Humāyūn fol. 11<sup>a</sup>

Vol II History of Akbar from his accession to his death fol. 6<sup>a</sup>

Beginning (agreeing verbatim with the beginning of Abū'l Faḍl's Akbar Nāmāh, of which this volume is an abridgment) —

مسئله العظام کارگاه آفرینش که مظاهر حقیقت نبای الـ

Vol III. History of Jahāngir from his accession to his death, fol. 282

Beginning —

شایسته مربر ملطیف و فرمانروایی وزینند افسر

This copy breaks off in the middle of the account of the events which took place after the funeral ceremony of Jahāngir corresponding with line 3 fol. 228<sup>a</sup> of the third volume of the Iqbal Nāmāh noticed hereafter

For other copies see Morley Descriptive Catalogue, p. 120 N. Lees, Journ. Roy. As. Soc., New Series, vol. iii., p. 459 Stewart Catalogue, p. 14 Rien J., p. 265 and iii., p. 922 Elliot, History of India, vi., pp. 400-438 J. Anner p. 92 Ethé, Bodl. Lib. Cat., Nos. 224-280 Ethé India Office Lib. Cat., Nos. 312-323 The third volume of the Iqbal Nāmāh, copies of which are very common, has been printed in the Bibliotheca Indica, Calcutta, 1865 and in Lucknow A.H. 1280. A condensed translation in English of the same volume is preserved in manuscript in the British Museum, Add. 26 612.

Written in ordinary Nasta'liq

Not dated apparently 18th century



## No 560.

foli 328, lines 21, size  $11 \times 7$ ,  $8\frac{1}{2} \times 4\frac{1}{2}$

The First Volume and a portion of the Second Volume of the *Iqbāl Nâmah*, written, according to the date of transcription given in MS No 561, four years before the author's death

Beginning as above

In the preface here it is said that the author divided the work into two volumes, the first treating of the ancestors of Akbar and the second devoted to the history of Akbar from his accession to his death. There is no mention of the third volume

## Contents —

Vol I Timûr, fol 3<sup>b</sup>, Mirân Shâh, fol 5<sup>b</sup>, 'Umar Shaykh, fol. 6<sup>b</sup>, Bâbur, fol 7<sup>b</sup>, Humâyûn, fol 27<sup>a</sup>

Vol II Akbar, fol 153<sup>b</sup>

The volume breaks off in the middle of the account of Akbar's visit to Fathpûr in the eighteenth year of his reign. The last words are

... بست مروهي راهري نمايد و معه . .  
fol 141<sup>a</sup> of the preceding copy

A note by ایرد حسن رما نسرۃ آصف جاہر, dated 24 Safar, A H 1087 is found on fol 71<sup>a</sup>

The fly-leaf contains seals and 'Ard-didahs of Shâh Jahân's time

## No. 561.

foli 329-619, lines and size same as above.

Continuation of the preceding, opening with the words —

و معه هذا دولخواهان سائر بامس الح

The history of Akbar is followed by an account of his children, his wazîrs, etc, ending with a list of the names of the 'Ulamâ, physicians, singers and musicians of the emperor's court

Both the volumes are written in a bold Nasta'liq, by کمال الدین

مسعود

Dated A H 1045

## No 562.

fol 226 lines 17 size  $10\frac{1}{2} \times 6\frac{1}{2}$   $6\frac{1}{2} \times 5$

A copy of the Third Volume of the Iqbāl Nāmāh beginning as usual

This copy ends with a list of the names of the members of the royal family ministers, learned men, physicians, poets, Huffāz and musicians of Jahāngir's time.

Written in Nīm-hikastah within gold ruled and coloured borders, with an illuminated head piece and Unwān.

Dated A.H. 12—(?).

Scribe اسماعيل

## No 563.

fol 210 lines 16 size  $8\frac{1}{2} \times 5\frac{1}{2}$   $6\frac{1}{2} \times 3\frac{1}{2}$

مآثر جهانگيري

## MA'ĀSIR-I-JAHĀNGĪRĪ

A history of the early life and reign of the emperor Jahāngir by Kāmgār Husaynī, کامگار حسينی

Beginning —

جهان جهان لبائش پادشاه حقیقی را که النظام و نظام بی آدم  
بدمتیاری عقل فرمان روان عدالت پیغمبر اله

The author was at first attached to Jahāngir. He received the title of Ġayrat Khān from Shāh Jahān was appointed Šābahdār of Dihli and was subsequently transferred to the Šābah of Tattah where he died in A.H. 1050 = A.D. 1640. A detailed account of his life will be found in the Maḍkur ul Umārā. See also Elliot, History of India, vol. vi. pp 439-445 N. Loe, Jour. Roy. As. Soc. New Series vol. iii. p 401; Rien, i., p 256 Ethé Bodl. Lib. Cat., No 273 Ethé, India Office Lib. Cat. No 374

In the preface the author says that the emperor Jahāngir had written an account of his reign from his accession to a short time before his death and had entitled it Jahāngir Nāmāh but as that work did not include the history of the emperor's early life, the author wrote the

present complete history of the life and reign of the king. He finished it in the third year of Shâh Jahân's reign, A H 1040 = A D 1630, and entitled it Ma'âsin-i-Jahângî.

In the conclusion the author says that the emperor's name, نورالدين محمد جهانگیر بادشاه forms a chronogram for the year of his death, A H 1037. He adds that as in the memoirs written by Jahângîr important facts were often mixed with unimportant events, he thought it desirable to give the substance of that work, and to add to it an account of the early life of Jahângîr and the events of the latter part of his reign. The book ends with a prayer for Shâh Jahân, followed by a quatrain in which the title of the work is said to be a chronogram for the date of its completion —

ای نامہ کہ بر صحیفہ ہا مند حوال

گردد اورو بہرہ اہالی رمان

حون یامت مآثر جہانگیری نام

تاریخ مآثر جہانگیری دان

#### Contents —

Short preface by the author, fol 1<sup>b</sup>, genealogy of Jahângîr traced from Timûr, fol 1<sup>b</sup>, birth and early life of Jahângîr, fol 2<sup>a</sup>

The history of Jahângîr's reign begins with a double-page 'Unwân and an illuminated head-piece. It opens thus —

نصارت مرا نسان ملک و ملت و طراوت خار حق دین

و دولت مہر و مربوط بوحود فایض الجود بلند اقبالست آج

Jahângîr's accession, fol 32<sup>b</sup>, the first year of his reign, fol 39<sup>b</sup>, second year, fol. 48<sup>a</sup>, third year, fol 55<sup>b</sup>, fourth year, fol. 61<sup>a</sup>, fifth year, fol 63<sup>b</sup>, sixth year, fol 71<sup>b</sup>, seventh year, fol 79<sup>a</sup>, eighth year, fol 94<sup>b</sup>, ninth year, fol 98<sup>a</sup>, tenth year, fol 107<sup>b</sup>, eleventh year, fol 119<sup>a</sup>, twelfth year, fol 125<sup>a</sup>, thirteenth year, fol 139<sup>b</sup>, fourteenth year, fol 140<sup>b</sup>, fifteenth year, fol 143<sup>a</sup>, sixteenth year, fol 152<sup>a</sup>, seventeenth year, fol 161<sup>b</sup>, eighteenth year, fol 169<sup>b</sup>, nineteenth year, fol 181<sup>a</sup>, twentieth year, fol 195<sup>a</sup>, twenty-first year, fol 199<sup>a</sup>, twenty-second year, fol 216<sup>a</sup>, Khâtimah, fol 218<sup>b</sup>

The account of the events which took place from the death of Jahângîr to the accession of Shâh Jahân, mentioned in Rieu, *loc cit*, is not found in this copy

A correct copy, written in farr Nasta'liq, within gold and coloured ruled borders, with the headings in red

Not dated, apparently 17th century

# SHÂH JAHÂN

No 564.

fol. 150 lines 17 size  $7 \times 4\frac{1}{2}$   $5\frac{1}{2} \times 2\frac{1}{2}$

آثار شاهجهانی

## ÂSÂR-I-SHÂH JAHÂNÎ

A very defective copy of a history of Shâh Jahân and his ancestors, with numerous anecdotes relating to eminent persons and saints.

Beginning —

لا طقه فصارا آلفرت و توانائی کجاست که از وصف مالک  
الملکی جل و علا تواند بر آمد آ

The author who in the preface calls himself محمد صادق دهلوی Muhammad Šâdiq Dihlawî, seems to be identical with the author of the *Tabaqât i-Shâh Jahânî*, which contains similar matter Compare Rien iii., p. 1009 see also Elliot, *History of India*, vol. vii., p. 133 where the author's works are mentioned.

Regarding the anecdotes, the author tells us in the preface that he extracted them from trustworthy works. He suggests alternative titles for the work, viz آثار شاهجهانی or اخبار جهانگیری and dedicates it to the reigning sovereign Shâh Jahân who is highly eulogized at the beginning

The work consists of a Muqaddimah a Matla one Maqad and a Khâtimah, which, however is not found in this copy as follows —

Muqaddimah.—Meaning of the word "king" the king's duties towards God and the people, etc. fol 5<sup>a</sup>

Matla'—History of Shâh Jahân's ancestors, beginning with Âdam, on fol 7<sup>a</sup> —

مطالع در بیان مجمل ار احوال آنا و احداث حصر  
بادشاه عهد و زمان

Timûi, fol 29<sup>a</sup>, Mîrân Shâh, fol 10<sup>a</sup>, Mîrzâ Sultan Muhammad, fol 40<sup>b</sup>, Abû Sa'îd, fol 11<sup>a</sup>, 'Umar Shaykh, fol 53<sup>b</sup>, Bâbui, fol 9<sup>a</sup>, Humâyûn, fol 15<sup>b</sup>, Akbar, fol 60<sup>a</sup>, Jahângîr, fol 65<sup>a</sup>

The folios of the portion covering the history of Shâh Jahân's ancestors are misplaced in a most confusing manner, and the catch-words are omitted. The right order seems to be fol 1-8, 17-49, 51, 50, 52-54, 9-16, 55

This section ends on fol 66<sup>b</sup> with a short history of Jahângîr

Maqsad—Anecdotes relating to the virtues, eminence, justice, noble deeds, etc of prophets, Khalîfs, and kings, fol 67<sup>a</sup> —

مقصد در بیان حکایات و نقلات اسما و حلقاء راشدین  
و بادشاهان اهل کدیں الح

The MS breaks off with an anecdote of Sultan Ġiyâs-ud-Dîn bin Mahmûd Shâh of Mâlwah (A H 880-906 = A D 1475-1500)

The Khâtimah was most probably devoted to the history of Shâh Jahân

Written in fair Nasta'liq, within gold and coloured ruled borders, with a faded head-piece

The following note by Sir Wm Gore Ouseley is found on fol 1<sup>a</sup>

"The history of Shah Jehan, the Moghul emperor of Hindustan, composed by Muhammed Sâdîk of Dehli, and including a general account of the Timurian Princes, and a particular one of Shah Jehan the son of Jehangîr and grandson of the great Akbar

It consists of 304 pages. Transcribed in a fine Nastalîk character and divided into three sections

G O"

The MS bears the seals of Sayyid Vilâyat 'Alî Khân and Sayyid Khawshîd Nawwâb of Patna

The original folios are mounted on new margins

Not dated, apparently 18th century

No 565.

fol. 520 lines 25; size 13½ × 8 12 × 6

شاهجہاں نامہ

## SHÂH JAHÂN NÂMAH

This interesting volume comprising a complete history of Shâh Jahân, may be divided into four parts, each the work of a different author as follows —

Part I, fol. 1-32. This section, endorsed as اقبال نامہ Iqbal Nâmâh comprises the history of Shâh Jahân's early life until his accession to the throne i.e. A.H. 1000-1037 = A.D. 1590-1627

Beginning at once with the following heading in red —

ذکر مطوع لیر جاہ و جلال و طلوع کوکب دولعت و اقبال یعنی  
ولادت با سعادت شایستہ افسر کیمائی (زیندہ اورنگ کامرائی جراح  
افروز دودمان کورکائی سادہ جوان کعب بلند اقبال صاحب قران ثانی -

The narrative then begins thus —

چون مشیت ایزد عز شامہ و ارادت حق جل سعادہ بانتظام  
مسلکہ صوری و معنوی ال

In a contemporary endorsement on fol. 1 this part is ascribed to Mu'tamad Khân —

اقبال نامہ متضمن باحوال شہزادگی شاہجہاں بادشاہ نصیف  
معتد خان

This is corroborated by the following subscription on fol. 3 —

حقیقت احوال شہزادگی حضرت خاقانی صاحب قران ثانی  
شہاب الدین محمد شاہ جہاں بادشاہ غازی تا ایضا احوال برکت  
شمالی بادشاہزادگی شاہجہاں بادشاہ کہ معتد خان لکھت

It is doubtful whether this Mu'tamad Khân is identical with the author of the Iqbal Nâmâh. Dr Rien, in his Supplement, No. 76 n., where a copy of this work is mentioned observes "Mu'tamad Khân if such be

the author's name, must be a distinct person from his namesake, the author of the *Iqbal Nāmāh*. The latter, when referring to himself, uses such a phrase as 'the present writer,' while in corresponding passages our author mentions Mu'tamad *Khān* by name."

Part II, fol 33-370 *بادشاہ نامہ*, *Pādīshāh Nāmāh*. The first two volumes or *Daftars* of the *Pādīshāh Nāmāh*, by 'Abd-ul-Hamid Lāhaurī, *عبد الحميد لاهوري*, comprising the history of the first two decades of the reign, i.e. A.H. 1037-1057 = A.D. 1627-1647.

Beginning —

نگارین کلامی کہ گذارش آن دامن سامعه را جوهر آگس کد

'Abd-ul-Hamid of Lahore, who, according to the author of the 'Amal-i-Sālīh, was a pupil of Abu 'l-Fadl, and died in A.H. 1065 = A.D. 1655, says in the preface that *Shāh Jahān*, who highly admired the elegant style of *Shaykh* Abu 'l-Fadl's *Akbar Nāmāh*, was in search of an accomplished historiographer to write a history of his reign on the model of the *Akbar Nāmāh*, when he happened to hear of the fame of 'Abd-ul-Hamid, who was then living in retirement at Tattah. Both Dr Rieu, i, p. 260, and Elliot, *History of India*, vol. 11, p. 3, say that the author was then living in Patna, but in this MS, fol 35<sup>b</sup>, the name of the place is distinctly written as *تته*. The emperor sent for the author and entrusted him with the work.

The second *Daftar* begins thus on fol 223<sup>b</sup> —

مسلم والا اسامس داور کارسار و کردگار بی نادر که سددگاری الح

The first two *Daftars* of the *Pādīshāh Nāmāh* have been printed in the *Bibliotheca Indica*, Calcutta, vol. 1, 1867, vol. 11, 1868.

Part III, fol 372-502. The third *Daftar* of the *Pādīshāh Nāmāh*, containing the history of the third decade of the reign, i.e. A.H. 1057-1067 = A.D. 1647-1657, by Muhammad Wāṇiṣ, *محمد وارث*.

Beginning —

بر سر هر نامه دسر قلم

آنچه کد نهر تسن رقم

In the preface to this *Daftar*, Muhammad Wāṇiṣ (killed A.H. 1091 = A.D. 1680) tells us that the first two decades, written by 'Abd-ul-Hamid, were revised by Sa'd Ullah *Khān*. 'Abd-ul-Hamid having become too old to continue the work, the present writer, his pupil, was entrusted with the task, and, Sa'd Ullah *Khān* having died, was ordered to submit his work for revision to 'Atā-ul-Mulk Tūmī, entitled Fādīl *Khān*.

For other copies of the *Pādīshāh Nāmāh* see Elliot, *History of India*,

vol vii pp. 3-72, 121-2, where an account of the work with extracts, will be found Morley's Descriptive Catalogue, p. 122 N. Leca, Jour Roy As. Soc., New Series, vol iii., p. 482 J. Aumer p. 95 Rieu I., p. 280 Ethé, Bodl. Lib. Cat. Nos. 232-235 Ethé India Office Library Catalogue, Nos. 325-330

Part IV., foll 503-520 History of the last two years of Shah Jahān's reign (i.e. A.H. 1067-1069 = A.D. 1654-1659 taken from the Amal-i-Šālih of Muhammad Šālih Kanbā.

Beginning —

العه لله كه بشرخي و فيروزي روز شنبه خمره جمادي الآخر مال  
هرار و شمس و هشم

corresponding with line 2, fol. 504\* of the Amal-i-Šālih No. 500 in this Catalogue

A very valuable and correct copy. Written in good Nasta'liq within gold and ruled and coloured borders, with a double-page Unwan and beautifully illuminated head piece at the beginning of each Daftar of the Padishāh Nāmāh. It was written at the desire of Mirzā Sulṭān Nazar of Ālamgīr's time and completed on 12 Shawwāl in the 45th year of the reign. The date of transcription and the name of the scribe are given thus in the following colophon at the end of the third Daftar, fol. 502\* —

بتاریخ دوازدهم شهر شوال سنه پنج و چهل از جلوس میمنت  
مالوس بادشاه جهان پناه عالم گیر بادشاه غازی خلد الله ملکه ابد  
بشرموده حشم و اجل دستگاه میرزا سلطان نظر خط احقر راجی  
من رحمت الله کترین شرف الدین صدیقی امام یافعی

The colophon at the end of the second Daftar fol. 370\* dated Jumādā I, the 44th year of Ālamgīr's reign, runs thus —

تسعه هذه التسعة بعون الله تعالی بتاریخ بیست و هفتم شهر  
جمادی الاول سنه ۴۴ از جلوس مبارک بادشاه عالمگیر

Foll. 1-32 written in a modern hand have been recently added

A learned note, by an anonymous writer giving particulars of the contents of the whole of the MS. is found on the back of the first page of the I'ādishāh Nāmāh (fol. 38\*) —

درین کتاب شریف و مهجده میباید که موسوم است به بادشاه نامه  
و مشهور است به شاهجهان نامه احوال می و دو ساله حضرت شاه



اعلیٰ شہاب الدین محمد شاہجہان صاحبقران ثانی انار اللہ برہانہ  
مرقوم است از اجملہ احوال نسب سالہ یعنی دو دور از اول جلوس  
بر اورنگ حاکم از مسائب شیح عبد الحمید لاهوری کہ تلمذ  
علامہ مہامی ابوالفضل مبارک بود نصیح و مقابلہ نواب سعد اللہ  
خان مرحوم و دور مسوم از منشاءت شیح محمد وارث کہ ساگرد رشید  
شیخ عبد الحمید بود و تصحیح و مقابلہ نامنصواب نواب فاضلخان  
مرحوم کہ معروف بعلاء الملک تونی و احوال دو سالہ موقوف از  
شاہجہان نامہ از مسائب شیح محمد صالح کسو کہ نام آنرا حمل  
صالح گداسہ غرضکہ بحرف کارنامہ سگرف است و از حبلہ  
نقایس روزگار قدر دانسی است بمقابلہ مبلغ دو صد و نانردہ روپیہ  
سکہ مبارک محمد شاہی بعرفت محمد صادق کاتب فروش و ارحم  
حاکم و از پسران مرزا سلطان نظر یسالخان مرحوم محمد اعظم شاہی  
اساع بودہ شد تاریخ ہفدہم شہر جمادی الاول سنہ ۹  
معلی - جمادی چند دادم خان خریدم - نام ایرد عجب ارزان  
خریدم -

The writer, it will have been seen, says that he purchased the MS for two hundred and fifteen rupees, in Muhammad Shāhī coin, through Muhammad Sādiq, book-seller, and Arham Khānjī, from the sons of Mirzā Sultān Nazar Yasālat Khān, deceased, of Muhammad A'zam Shāh's time, on 17 Jumādā I, the ninth year of the reign

A description of the MS written in English, and signed "Lewis Dacosta," is found at the beginning of the volume. The same signature, dated 14 July 1827, Calcutta, is found on the back of the same folio. Two other signatures, one of Francis Gladwin, the distinguished Orientalist, who died about 1813, and another, which is illegible, are on the same page.

A seal of Major Polier, dated A H 1181, with the following inscription, is found at the top of the page —

امنبار الدولہ مہجر پولر بہادر ارسلان جنگ

The following note to the right of the seal says that the MS once belonged to Major Polier —

این کتاب شاہجہان نامہ نائب سرکار فیض انار نواب اصحاب  
الملک امنبار الدولہ مہجر پولر بہادر ارسلان جنگ دام اقبالہ :

A large seal of the same officer partly faded, faintly reads thus —

ميجر العولي پوئر بهادر بادشاہ عازي

The words عازي بادشاہ probably refer to Shāh Âlam (A.H. 1178-1221 = A.D. 1759-1806).

This must be Antonio Louis Henri Poller who entered the service of the English in 1762, and subsequently that of the Nawwābe Shujā ud Daulah and Âsaf ud Daulah. He also served Shāh Âlam and was appointed Lt-Colonel by Warren Hastings. He studied Hindī mythology and poetry and collected valuable MSS. He returned to Europe in 1758 and died in 1795. See Buckland Dictionary of Indian Biography p. 389.

Several Arḍ-didāhs, the dates of which range from A.H. 1184-1187 are found on the title-page of this Pādīshāh Nāmāh.

No 566.

fol. 845 lines 21 size  $15\frac{1}{4} \times 9\frac{1}{2}$   $11 \times 6$

پادشاہ نامہ

## PÂDISHÂH NÂMAH

Another complete history of Shāh Jahān from his birth to his death consisting of two parts, due to two different authors, as follows —

Part I. foll. 1-309 This is the Pādīshāh Nāmāh by Muhammad Amin bin Abu Ṭ Hasan Qazwini محمد امين بن ابو الحسن قزوینی, also known as Mirzā Aminā or Aminā-ī-Qazwini comprising the history of the early life of Shāh Jahān and the first ten years of his reign.

Beginning —

طراوت چمن الفاظ و تازگی گلشن معانی نسیم بهار پیرایه  
ایستاد الح

In the preface the author says that after his arrival in India from his native country Irān he entered the service of Shāh Jahān as Munshī in the fifth year of his reign. He adds that the emperor dissatisfied with the works of his court chroniclers, was looking for a better writer

when the author submitted his account of the Bundela war to him. The emperor, says the author, was highly pleased with it, and appointed him historiographer. That was in the eighth year of the reign. The author was ordered to write a history of the emperor from his birth to the end of the tenth year of his reign. He adds that the title *نادرنامه* was given to the work by the emperor himself —

کتاب مستطاب که از نادرشاه مالک رقاب نادرشاه نامه نام  
یافته . .

He also says that he was asked by the emperor to write another volume, containing the history of the second decade of the reign. But this, we have reason to believe, he never did, for in the 'Amal-i-Sâlih (No 569), where our author is spoken of in high terms, we are told that he was at first employed on the *Pâdishah Nâmah*, and after that was entrusted with the office of collecting intelligence

میرزا امیر در اصطلاحات زبان فارسی مهارتی تمام دارد وقاعدہ  
من اسرار باغون نیک می شناسد شاید سخن از لباس تکلف میرا  
است و صاحب طبع و ذهن مستقیم و فکر رسا — سابق خدمت  
نگارش نادرشاه نامه ندو متعلق بود و بعد از آن خدمت جمیع وقایع  
می پرداخت مردی خوش ظاهر و خوش محاوره بود .

Part I is divided into a *Muqaddimah* containing the history of the early life of *Shâh Jahân*, a *Maqûlah* devoted to the history of the first ten years of the reign, and a *Khâtimah* containing biographical notices, as follows —

*Muqaddimah* — *Shâh Jahân's* birth, fol 7<sup>a</sup>, his genealogy, fol 7<sup>b</sup>, *Jahângîr*, fol 12<sup>a</sup>, *Akbar*, fol 13<sup>a</sup>, *Ismâ'îl*, fol 14<sup>b</sup>, *Bâbur*, fol 16<sup>b</sup>, 'Umar *Shaykh*, fol 18<sup>b</sup>, *Abû Sa'îd*, fol 19<sup>a</sup>, *Mirân Shâh* and *Tîmûr*, fol 19<sup>b</sup>.

*Maqûlah* — *Shâh Jahân's* accession, fol 85<sup>a</sup>, first year of his reign, fol 102<sup>a</sup>, second year, fol 120<sup>a</sup>, third year, fol 133<sup>a</sup>, fourth year, fol 156<sup>b</sup>, fifth year, fol 172<sup>b</sup>, sixth year, fol 190<sup>a</sup>, seventh year, fol 217<sup>a</sup>, eighth year, fol 240<sup>b</sup>, ninth year, fol 263<sup>a</sup>, tenth year, fol 288<sup>b</sup>.

The history of the last year is, however, incomplete, and ends (fol 299<sup>b</sup>) with the month of *Shahrivâr*, corresponding to *Jumâda*, A H 1047 = A D 1637

It is said here that the emperor, reverting from the solar to the lunar year, ordered the history of the eleventh year to begin on the first of *Jumâda II*, the month in which he ascended the throne

- \* Khātimah — Biographical notices of eminent men of the period saints, fol 299<sup>b</sup> learned men fol 803<sup>a</sup> physicians, fol 300<sup>b</sup> poets fol 307

See Elliot's History of India, vol vii. p 1 Rien L, p. 258 — Morley Descriptive Catalogue, p 1 '1

Part II., foll. 310-54 taken from the Amal i Šālih comprises Shāh Jahān's history from the eleventh year of his reign to his death.

Beginning fol. 310<sup>a</sup> —

دوایام سال یازدهم جلوس میمنت مالوم از روز سه سبه  
خیریت و مبارکی شروع شده ال

corresponding to fol. 413<sup>b</sup> of the Amal i-Šālih, noticed in No. 509 of this catalogue.

The biographical appendix to the Amal i-Šālih begins on fol. 500<sup>a</sup>

Foll. 534-545<sup>a</sup> contain a tabulated index of the names of princes and Amirs, arranged according to their respective rank

This valuable copy contains twelve large miniatures, painted in the highly finished Indian style of the later Mughal period. Some of them cover two pages. There are also seven beautiful coloured drawings of buildings, mosques, etc. of Shāh Jahān's time. The miniatures and drawings are —

- 1 Jahāngir ascending the throne, fol 27
- 2 Prince Khurram's marriage with the daughter of Mirza Muzaffar Husayn Šāfawī fol. 30<sup>b</sup>
3. Scene representing Prince Khurram attacking with a sword a lion which has seized one of his father's attendants, Anūp Rāi, by the hand and arm. The account of the occurrence in the text is Jahāngir accompanied by Prince Khurram and others, was hunting a lion. Jahāngir's horse took fright at the sight of the lion. The emperor alighted from his horse, and fired, but missed. The lion became furious, and attacked a Mir Shikār and after flinging him aside, returned to its place. Jahāngir fired again but ineffectively. The beast then attacked Jahāngir whereupon Anūp Rāi interposed to save the emperor. The lion wounded Anūp Rāi and seized his hands and arms in its jaws. He succeeded in freeing one hand. Prince Khurram attacked the lion with his sword and saved Anūp Rāi. Foll. 32<sup>a</sup>-33<sup>a</sup>
- 4 Shāh Jahān sending the elephant Ālamgumān to Jahāngir as a present, fol. 42<sup>a</sup>
- 5 Shāh Jahān riding a white elephant, fol. 123<sup>b</sup>

- 6 Marriage procession of prince Dâdâ Shikâh, foll 186<sup>b</sup>-187<sup>a</sup>
- 7 Prince Aurangzib spearing a furious elephant, fol 196<sup>b</sup>,
- 8 Shâh Jahân sitting for the first time on the peacock throne, surrounded by his court, and giving rewards to princes and nobles, foll 241<sup>b</sup>-242<sup>a</sup>
- 9 The Tâj at Âgrah, fol 351<sup>b</sup>
- 10 The wives, daughters, and other female relatives of Nadr Muhammad Khân entering the harem of Shâh Jahân, and receiving honourable treatment from the emperor's wife, fol 392<sup>a</sup>
- 11 Reception of Nadr Muhammad Khân by the Shâh of Persia, fol 399<sup>b</sup>-400<sup>a</sup>
- 12 Mosque at Akbarâbâd, fol 430<sup>b</sup>
- 13 The Jâmi' Masjid at Shâhjahânâbâd, fol 433<sup>b</sup>
- 14 Ja'far Khân presenting Ablaq horses to Shâh Jahân, and Dul-faqâi Âqâ, the ambassador of the king of Rûm, bringing Arab horses for the emperor, fol 479<sup>b</sup>.
- 15 Gate, Delhi Fort, fol 496<sup>a</sup>
- 16 Naqqâi Khânâh, or the "Drum-House," fol 496<sup>b</sup>
- 17 The Diwân-i-Khâs, fol 497<sup>a</sup>
- 18 View of the Delhi Fort, fol 497<sup>b</sup>
- 19 The bier of Shâh Jahân being carried to the Tâj, foll 506<sup>b</sup>-507<sup>a</sup>

Written in fair Nasta'liq, within gold and ruled and coloured borders, with beautifully illuminated 'Unwâns and head-pieces at the beginning of each part. The headings are written in red. All the illustrated pages are profusely illuminated and decorated on the margins with beautiful floral designs.

Not dated, apparently 18th century

The MS was seen by their Majesties the King-Emperor and the Queen-Empress on the occasion of their visit to Delhi in 1911, and their signatures appear thus on the fly-leaf at the beginning of the copy —

"Seen this day December 10th, 1911

George R I

Mary"

No 567

fol. 176 lines 20 size 9 x 4½ 6 x 3

لطائف الاخبار

LATÂ'IF-UL-AKHBÂR.

A detailed account of prince Dārā Shikōh's expedition to Qandahār  
A.H. 1063 = A.D. 1652.

Beginning —

حمد بیحدی که ابراب فتح را بر روی پادشاهان توالد کشاد مر  
حدایرا سزاسف آت

The author does not mention his name anywhere in the text, but he is most probably identical with Rashid Khān known as Muhammad Badī Dīwān of Mahābat Khān to whom Khāfi Khān, vol. i., p. 722 ascribes the work *Tārīkh-i-Qandahār*. See also Rien, i., p. 204.

The work to which the author assigns the title *Latā'if ul Akhbār* fol. 3<sup>b</sup> is also known as *تاریخ قندهار* or *تاریخ قندهاری*. The present MS. is however endorsed as "*Tārīkh-i-Arjamand*."

The author accompanied the prince Dārā Shikōh in his campaign to Qandahār and was an eye-witness of most of the events narrated by him. As regards the correctness of his statements, he tells us in the preface in a very impressive tone that he has recorded only those facts of which he was either himself an eye-witness or which he had ascertained from reliable sources, and that, as he was neither a confidential courtier nor an official chronicler he obviously could not have the slightest motive for telling lies or for flattery; that his only object was to give a true account to his friends in India, who were anxious to know the events connected with the siege of Qandahār —

له از مصرمان مجلس خاصم وله از دما برم انحصاص  
له در لوشعن مصکوم و له در خبر رسائی مامور که دروخی بایند  
گفت و افترائی بایند بست بواسطه خاطر دوستائی که  
در هند اند و گوش بر آواز اخبار قندهار دارند نشی می طرازم  
و صورتی می سازم دروغ بنوسعان لغوان گفت و راست ازیشان  
لتوان لهنش

The work is divided into three sections, called Âgâz, Numâ'ish (in Rieu, Paymâ'ish), and Anjâm, as follows —

Âgâz — Account of previous events, namely, the revolt of the Uzbeks under Nadî Muhammad Khân, the governor of Tâhân, A H 1056 = A D 1646, expeditions under the princes Murâd and Aurangzib to Qandahâr, and march of Dârâ Shikûh to that place, fol 3<sup>b</sup>

Numâ'ish — Events of the siege recorded day by day, beginning with 10th Jumâda II, A H 1063 = A D 1652, to 15th Dul-q'a'ad of the same year, fol 13<sup>b</sup>

Anjâm (not marked) — Dârâ Shikûh's return from Qandahâr and his arrival in Multân, on the 9th Dul-Jajjah, A H 1063 = A D 1652

Spaces for rubrics are left blank in some places

For other copies of the Latâ'if-ul-Akhhâr, see Rieu, 1, p 204, and Ethé, India Office Lib Cat, Nos 338 and 339

Written in fair Nasta'liq

Not dated, apparently 17th century

A long note, without date or the writer's name, is found on the last page of the MS. The writer of this note says that one of his relatives, who brought him this MS, ascertained from the attendants of Dârâ Shikûh that the events narrated in the present work were fully correct. The author of the note adds further that, after the conquest of Qandahâr, Dârâ Shikûh continued to receive warm favours from Shâh Jahân. He received the title of شاه بلاد اقبال, and in public ceremonies a silver chair, close to the imperial throne, was reserved for him. The prince was further allowed an increment of ten thousand soldiers and ten thousand cavalry, and received a reward of one lakh of ashrafis.

Fol 1<sup>b</sup> contains the signature "Gore Ouseley," in whose handwriting the price of the MS is recorded on fol 1<sup>a</sup> as Rs 12.

No 568.

fol 359, lines 17, size  $10\frac{3}{4} \times 7\frac{1}{2}$ , 9 x 5

ملخص

MULAKHKHAS.

A history of the first thirty years of Shâh Jahân's reign, by Muhammad Tâhî, with the takhallus Âshnâ, commonly known as

‘Ināyat ḥ n l in 7 far ḥlān bin ḥḥwājih Alu l Ifa an محمد طاهر  
مغللی باسا المصطفی به شایع مان بن طغر مان بن موانه ابو  
الصن

Beginning —

بنام بادشاه پادشاهان  
سر افریزی ده صاحب کدخان  
حمیدیه در مورسان اعدیه پاد اله

The author was the son of Zafar ḥ n governor of Kābal and of Kashmir. His ancestors were men of letters and held high offices under the Mughal kings of India. His grandfather ḥḥwājih Alu l Ifa n (d. a.n. 1042 = a.d. 1637), who held the rank of 5000 under Jahangir is spoken of thus in the preface

و مراد از رکن السلطنت ماضی، موانه ابو الصن جد امجد راقم  
است

Like his father Muhammad Tāhir was a great patron of learning and was himself well versed in prose and poetry. He held the office of Dārghah i Kutub ḥ n nah or keeper of the imperial library and MSS bearing his seal and signature are extant. He is the author of a *Maṣnawī* and a *Diwān*. See Sprenger *Oriental Catalogue* p. 339.

He tells us in the preface that this work is an abridgment of the official record of the first thirty years of the reign written by Abd ul Hamid and continued by Wārī. The author came upon this he himself says in the imperial library in the thirty first year of the reign a.n. 1068 = a.d. 1657. He states however that in recording the events of the fourth to the tenth year he followed in preference the *Pāli ḥālī Nāmāh* of Muhammad Amin.

The history which begins with a short account of Shāh Jahān's ancestors and of his early life is brought down to Jumāda I., a.n. 1067 = a.d. 1656 the end of the thirtieth year. Towards the end is found a short description of the *Sūbāh* of Hindūstān followed by a list of the princes and *Manẓabdar* of Shāh Jahān's time. It closes with some select verses composed by the author.

An account of the work with a translation of the preface and some extracts, will be found in Elliot, *Hist. of India* vol. vii., pp. 73-120. See also Morley *Descriptive Catalogue*, p. 123. Stewart's *Catalogue* p. 15. Rien, I., p. 261 and III., p. 1083.

Bayfi's History of Herat in the Bāḥār Library contains a note in his hand writing



The MS is in a damaged condition, and some folios are missing towards the end

Written in a cursive Nasta'liq

Not dated, 19th century

No. 569.

fol. 385, lines 19, size  $9\frac{1}{2} \times 6$ ,  $7 \times 1$

عمل صالح

# 'AMAL-I-ŞÂLIḤ.

A detailed history of Shah Jahân's reign, together with an account of his ancestors, complete in two separate volumes

Author Muhammad Sâlih Kanbû, محمد صالح کنبو

The author, a native of Lahore, was the younger brother of Shaykh 'Inâyat Ullah of Lahore, who is mentioned in the preface as the writer of several works. Prof Dowson (Elliot, Hist of India, vol vii, p 123), confounds the author with Mir Sâlih Kashfi, a distinguished calligrapher, who died in A H 1061 = A D 1650, i.e., nine years before the composition of this work. The author completed the present work in A H 1070 = A D 1659, for which he gives the chronogram لطفه فص النبي. The account of Shah Jahân's death in A H 1076 = A D 1665, and of other events, some of which took place as late as A H 1080 = A D 1669, must therefore be a later addition. Compare Elliot, Hist of India, vol vii, pp 123-132, Morley, Descriptive Catalogue, p 124, N Lees, Journal of the Royal Asiatic Society, new series, vol iii, p 463, A F Mehren, p 21, Rieu, i, p 263, Ethé, India Office Lib Cat, Nos 332-336. The work is being published in the Bibliotheca Indica, Calcutta

Vol I begins thus —

شگفتہ روئی حسن بان و حیدہ ریری گلن سخن الح

Contents —

Preface, fol 1<sup>b</sup>, birth of Shah Jahân, fol 4<sup>a</sup>, his ancestors from Jahângîr upwards to Timûr, fol 6<sup>a</sup>, history of Shah Jahân's early life, fol 13<sup>a</sup>, his accession to the throne, fol 96<sup>a</sup>.

\*The history proceeds year by year This volume breaks off in the middle of the ninth year, with the words —

تا چار مستدعیات اورا مبدول داسنه خاطر اورا بهمه وجوه

No 570

fol. 380-702 lines and size same as above

VOL. II

Continuation of the preceding MS., beginning thus —

بهمه وجوه جمع صاحب بی توقف از حصار بند برآمده

History of the tenth year fol. 393\* Shah Jahān's imprisonment fol. 670\* his death fol. 71\*

Biographical notices of eminent men of Shah Jahān's time — Sayyids and Shaykhs, fol. 721\* Ulama fol. 731\* physicians and surgeons, fol. 35\* poets, fol. 737 calligraphers, fol. 740\* list of princes and Mansabdārs, fol. 750\*

Both the volumes are written by one scribe in fair Nasta'liq with the headings in red.

Not dated apparently 18th century

No 571

fol. 78 lines 9 size 10 × 6½ 7 × 4

A very beautiful copy of a short history of the three great Mughal emperors of India viz. Bābur Akbar and Shah Jahān preceded by an account of their ancestor Timūr

Beginning —

محمّد جمیلہ صاحب کبرائی را سراسف کہ ظلم را بلعان  
لمیخ و سنان بادشاہان ذی شان منکشف گردانید الخ

The name of the author or the title of the work is not given anywhere in the text, but the fact that the author speaks of Shah Jahān in the present tense (fol. 60\*), sufficiently proves that the work was written during that emperor's reign

After devoting a few lines to the praise of God and the Prophet, the author begins at once with the history

Contents —

History of Timûr, fol 2<sup>b</sup>

Babur, fol 16<sup>a</sup>

Akbar, fol 32<sup>b</sup>

Shâh Jahân, fol 61<sup>a</sup>

The narrative ends abruptly in the middle of the eighth year of Shâh Jahân's reign (A H 1044 = A D 1634), with an account of the death of Jhajât and Bikramâjit, whose heads were sent to the royal court. The concluding lines are —

گروهي ار سعادت پزوهان تر پيكر آن دو حمزه سر رسده سرهاي  
آنها را بريده روانه درگاه دشمن چرا گاه نمودند و ار حراين و دماين  
اندوخته آن ستاره سوسمه ها يك كرور بحرانۀ عامره عايد شد -

A very correct and valuable copy. Written in elegant bold Nasta'liq, on thick and gold-sprinkled paper, within gold and coloured borders, with an illuminated head-piece and a double 'Unwân.

Not dated, apparently 17th century

Fol 1<sup>b</sup> contains the name "Claud Martin" stamped in red. This is most probably Claude Martin, the French soldier of fortune, who was born January, 1735, joined the service of the Nawwab Wazir of Oude as superintendent of his artillery and arsenal, accumulated large wealth, rose to be Major General, 1796, built at Lucknow a very large castellated residence for himself, which he called Constantia, and where he was buried, 1800. See Buckland, Dictionary of Indian Biography, p 276

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# AURANGZĪB

No 572 ,

fol 104 lines 17 size 9 x 6; 6½ x 3½

تاریخ سادہ سماعی

## TÂRĪKH I-SHÂH SHUJÂ'Ī

A history of the exploits of Prince Muḥammad Shāh Shujā the second son of Shāh Jahān, and of the events which immediately followed before and after the accession of Aurangzib.

Author Muḥammad Ma'wūn bin Hasan Ṣāliḥ, محمد معصوم بن حسن صالح

Beginning —

صدیکہ زبان ہجو ما قاصران را بآن دسترس اسف نار کبرای  
مقدم خداوند یسے آت

We learn from the preface that the author was employed in the service of Shāh Shujā for twenty four years. Having obtained a short leave from the prince he in A.H. 1070 = A.D. 1659 was spending his time at Māldah when, as he says, "the idea of recording the events of these two or three years, which he had personally witnessed or had heard of from others" occurred to his mind. The date of composition (A.H. 1070) is mentioned in several places, viz. fol 2<sup>a</sup> 13<sup>b</sup> 102<sup>b</sup> etc.

This work seems to be identical with or at least a part of the author's واقعات عالمگیری Futūḥāt-i Ālamgiri also called Wāq'āt-i Ālamgiri (a history of the early part of Aurangzib's reign), mentioned in Elliot, Hist. of India, vol. vii., p. 198. See also Rien, i., p. 270<sup>a</sup> and iii., p. 1049<sup>a</sup>. The table of contents in Elliot's copy gives 55 chapters, but there is no table of contents or divisions in our copy. It begins with an account of the four sons of Shāh Jahān, fol 8<sup>b</sup> after which the author narrates the victories of Aurangzib. He gives a most pathetic account of the last days of Dārā Shikōh, fol 92<sup>a</sup> followed by the history of Shāh Shujā fol 94<sup>b</sup>. The MS ends with an account of

the defeat of Shâh Shuja' by Mu'azzam Khân, and the former's flight to Tândah

Written in ordinary Nasta'liq

Not dated, 19th century

Spaces for headings are left blank in the MS. The colophon says that the scribe نور محمد copied the MS for one میر پهلر

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Khurshîd Nawwâb are found at the beginning and end of the copy

### No 573

fol. 82, lines 17, size  $10\frac{1}{2} \times 6\frac{1}{4}$ ,  $7\frac{1}{2} \times 4$ .

فَتْحِيَّةٔ عَرَبِيَّة

## FATHÎYAH-I-'IBRÎYAH.

An account of the disastrous expedition of Khân Khunân Mir Muhammad Sa'id Aḥdastâni (better known as Mir Jumrah) against the principality of Kûch Bihâr and Âshâm, in the fourth and fifth years of the reign of Aurangzib, A H 1072 and 1073 = A D 1662 and 1663, together with a description of the country and its inhabitants

Author Ibn Muhammad Walî Ahmad, surnamed Shihâb-ud-Din Tâlish, ابن ولي محمد الملک شهاب الدین طالس.

Beginning —

حدود نا معدود حمد ملایم حصرت مالک الملک علی الاطلاق  
است کہ صف آرایان معرکہ شریعت و حقیقت آخ

The work is commonly called Târîkh-i-Âshâm and also Târîkh-i-Mulk-i-Âshâm. It is also known as مصحف عربیہ, مصحف عربیہ, and عصہ عربیہ. On fol 5<sup>b</sup> of the present copy the author calls the work مصحف عربیہ, and explains the meaning of the title thus —

و چون ابن تالیف مسعر از فتح و عترتست مصحف عربیہ موسوم  
شدہ -

The author was in constant attendance on the Khân Khunân through the whole campaign, and was not only an eye-witness of all the events narrated in the work, but actually shared in all the fatigues and dangers of the expedition

The work is divided into a Muqaddimah and two Maqûlahs, as follows —

Muqaddimah — Causes of the march of the imperial army into Kûch Bihâr and Âshâm fol. 5<sup>o</sup> مقدمه در بیان آخام و سبب  
توجه احلام ظفر فرجام به تسخیر کوچبهار

Maqûlah I — Khân Khânân's march against Bim Harâyan and conquest of Kûch Bihâr fol. 9<sup>o</sup> مقاله اول در ذکر توجه نواب  
مستغنی القاب بامتیصال بیم لراین راجه کوچبهار و فتح  
آن سرزمین بتائید آفریدگار

Maqûlah II. — Conquest of Âshâm fol. 17<sup>o</sup> مقاله دوم در ذکر  
تهدیف مرکب ظفر انجام جناب آخام و فتح آن ملک بعون  
ملك علم

The history ends with the death of the Khân Khânân which took place on a boat at a distance of two kos from Khidrpûr on Wednesday the 2nd Ramadân, A.H. 1073 = A.D. 1663. The words مسند آرای بهشتی form the chronogram of his death.

Dr Ethé Bodl. Lib. Cat., No. 240 notices a copy of this work in which the history is brought down to the month of Sha bân, A.H. 1070 = A.D. 1666. This is unaccountable, since the date of composition, A.H. 1073 is distinctly given here at the end of this copy as well as of the following one —

در سنه ثلث و سبعین و الف هجری خیر الام تصنیف نمود  
شهاب الدین احمد -

Comp. Rien, I., p. 266 Ethé, India Office Lib. Cat. Nos. 341-343; Stewart's Catalogue, p. 18. See also Elphinstone, History of India, 5th ed., p. 610 sq. Elliot, Hist. of India, vii., pp. 199 and 265-266 Blochmann, J.A.S.B., vol. xli., p. 51 Garcin de Tassy Littérat. Hind., vol. I., p. 283. A Hindûstânî translation of the work entitled تاریخ آسام by Mir Bahâdur Ali Husaynî, was published at Calcutta, 1805 and a French version of the same by T. Pavis, Paris, 1845.

The present copy a valuable one, was written by the author's grandson, Itîmād Dîn, in the house of Mr. Archibald Swinton, in England, A.H. 1181 as would appear from the colophon which runs thus —

کاتب الصروف اعتصام الدین ولد شیخ تاج الدین ابن شیخ شهاب  
الدین بتاریخ بیست و یکم شهر جمادی الثانی سنه ۱۱۸۱ هجری در  
ولایت الکبریٰ بمطالع مستر سوبختن بهادر

I'tisâm-ud-Dîn, the scribe of this copy, is well known by his work, *شگرف نامه ولایت*, in which he gives an account of his journey to Europe (An abridged Urdû version of this *شگرف نامه* has been published, with an English translation, by Lieut James E Alexander, London, 1827) I'tisâm was attached as Persian Munshî to the Mission of Captain Swinton, who was dispatched to England with a letter from *Shâh 'Âlam* to George III. He left for England in *Sha'bân* A H 1180 = A D 1766, and returned in A H 1183 = A D 1769.

The copy is written in bold Indian Nasta'liq.

Valuable marginal notes are found throughout the copy. The MS is in a damaged condition, and is separated from the original binding.

### No. 574.

fol 94, lines 13, size  $9\frac{1}{2} \times 5\frac{1}{4}$ ,  $7 \times 2\frac{3}{4}$

The same

Another copy of *Shihâb-ud-Dîn Tâlish's* history of *Âshâm*

*Muqaddimah*, fol 4<sup>a</sup>.

*Maqâlah I*, fol 6<sup>a</sup>

*Maqâlah II*, fol 10<sup>b</sup>

In the conclusion the author says that he commenced the composition on the 4th of Ramadân, and completed it on the 20th *Shawwâl*, A H 1073 = A D 1663 —

وقد شرعت تبالعه رابع الصام وفرغت من ترتيبه عشرين  
شوال العظام وكان ذلك في ستة نك وسعين والف من هجرة  
حبر الانام

The MS is not dated, but its appearance tends to suggest that it was written immediately after the composition.

A correct copy

Written in *Shikastah*, within gold-ruled borders

Fol 93 should be followed by fol 88

### No. 575

fol 226, lines 13, size  $12 \times 7\frac{1}{4}$ ,  $8 \times 4$

The same

Another copy of the preceding work

*Muqaddimah*, fol. 8<sup>a</sup>

*Maqâlah I*, fol 13<sup>b</sup>

*Maqâlah II*, fol 25<sup>b</sup>.

A splendid copy written in beautiful Nasta'liq within gold ruled borders, with a finely illuminated Unwân and head piece. The headings are written in red throughout.

Not dated apparently first half of the 18th century

A note on the fly leaf says that Sayyid Muḥammad Ismâ'îl son of Sayyid Khwurdîd Nawwâb of Patna, presented this copy to the library 21 4 1903

No 576.

fol. 441 lines 17 size  $12 \times 7\frac{1}{2}$   $8 \times 4\frac{1}{2}$

عالمگیر نامہ

## 'ÂLAMGÎR NÂMAH

A history of the first ten years of Aurangzib's reign.

Author Muṣṭafî Muḥammad Kâzım bin Muḥammad Amin Muṣṭafî,

مصطفی محمد کاظم بن محمد امین مصطفی

Beginning —

ای دادہ بعثل بر تو آگاہی  
شاهان ز تو دامیاب شاہنشاهی  
آلرا کہ ز کائنات بر تو خوالی  
بر سر لہجہش افسر ظل اللہی

The author was a son of Mirzâ Amin, whose history of Shâh Jahân, entitled Pādishâh Nâmah, has been noticed (No. 566) in this Catalogue. Muḥammad Kâzım tells us in the preface that he was appointed Muṣṭafî to the emperor Aurangzib in the first year of the reign. The emperor held a high opinion of the author's attainments, and being fully satisfied with the style of his writing ordered him to write a history of the reign. The author was instructed to prepare the work from the official records, and to submit the same to the emperor for correction.

The history begins with an account of Aurangzib's departure from Aurangâbâd in Jumâdâ I, A.H. 1068 = A.D. 1657 and is brought down to Rajab, A.H. 1078 = A.D. 1667.

Morley in his Descriptive Catalogue, p. 125 says that the work was composed in the thirty-second year of Aurangzib's reign, i.e. A.H. 1100 = A.D. 1688. This seems to be improbable, since the author of the Târikh i Muḥammadî records Muḥammad Kâzım's death in A.H. 1092 = A.D. 1681. See Rieu III., p. 1083.



For other copies of the work see Rien, 1, p 266, Stewart's Catalogue, p 15, Munich Catalogue, p 97, Ethé, Bodl Lib Cat, Nos 243 and 244, Ethé, India Office Lib Cat, Nos 347-357. An account of the work, with some extracts, will be found in Elliot, Hist of India, vol 11, pp 174-180. Compare also N Lees, J R A S, new series, vol 11, p 210. The work has been printed in the Bibl Indica, Calcutta, 1865-1868.

Written in ordinary Nasta'liq, within coloured borders

Not dated, apparently 19th century

### No 577.

fol 373, lines 17-20, size  $10\frac{3}{4} \times 7\frac{1}{4}$ ,  $8\frac{1}{2} \times 4\frac{1}{2}$

The same

Another copy of Muhammad Kâzım's 'Âlamgir Namah, beginning without the two opening verses found in the preceding copy —

اورنگ سنان کسور سان را تع ربان الح

The greater portion of the MS is written diagonally in Shikastah hand. Fol 101-135 are written in fair Nasta'liq

Not dated, apparently 19th century

### No. 578

fol 294, lines 15, size  $8\frac{1}{2} \times 6\frac{3}{4}$ ,  $6 \times 3\frac{1}{2}$

مآثر عالمگیری

MA'ÂSIR-I-'ÂLAMGÎRÎ.

A history of the last forty years of Aurangzib's reign, i.e. from A H 1078=A D 1667, to his death, A H 1118=A D 1706

Author Muhammad Sâqî Musta'id Khân, محمد ساقی مسعود خان  
Beginning —

له الحمد في الاولى و الآخرة — حامه له پيرائس حمد جهان  
آفريني در نگار اسب الح

The author was the Munshî of Aurangzib's favourite secretary, 'Inâyat Ullah Khân (son of Mirzâ Shukr Ullah), who published the emperor's letters in two separate collections, entitled احكام عالمگیری

and کتاب طبہات and who was appointed Şābahdār of Kashmīr and died A.H. 1189=A.D. 1726

The author tells us in the preface that the account of the first ten years of Aurangzib's reign was recorded in the Âlamgīr Nāmāh by Mirzā Muḥammad Kāzīm (see No. 576 in this Catalogue), and that the history of the last forty years (which owing to the emperor's prohibition of writing the events of his reign, was not included in the said work) was still wanting. He therefore, at the request of his patron the aforesaid Ināyat Ullāh Khān, wrote this work in the reign of Shāh Âlam Bahādur Shāh completing it in A.H. 1122=A.D. 1710 for which year the title of the work forms a chronogram. Subsequently he prefixed to it, the history of the first ten years, abridged from Muḥammad Kāzīm's Âlamgīr Nāmāh. Compare Morley Descriptive Catalogue, p. 127. Rien, I., p. 270 and III., p. 1083. Stewart's Catalogue, p. 22. Ethé, Bodl. Lib. Cat., No. 247. Ethé, Ind. Office Lib. Cat., Nos. 365-370 etc. Some extracts are to be found in Elliot, Hist. of India, vol. vii., pp. 181-197. The work has been printed in the Bibliotheca Indica, Calcutta, 1870-71.

The history of the first ten years is not included in this copy.

Written in legible Indian Ta liq

Dated Rabi L., A. H. 1202.

Scribe معظم علي

The MS. was written for the great Orientalist Sir Francis Gladwin as would appear from the colophon

تمت تمام شد

هذا الكتاب مسني بمآثر عالمگیری في التاريخ الاثنین من شهر  
ربیع الاول سنه اثنین و مائتین و الف من هجرة النبوة صلعم من  
ممتلكات سرکار صاحب عالی قدر والا اعتدار ممتاز الملك فخر الدوله  
فرانسيس كلدون بهادر قائم جنک دام دولته الكاتب معظم علي  
عمر الله له

The copy seems to have been critically studied by Sir Francis Gladwin with whose valuable notes and annotations it is full and whose signature appears on the fly leaf.

# SUCCESSORS OF AURANGZÎB.

No. 579.

foli 87, lines 15, size 8 × 5, 4 $\frac{1}{2}$  × 3.

تاریخ ارادت خان

## TÂRÎKH-I-IRÂDAT KHÂN.

The memoirs of Irâdat Khân on contemporary events during the seven years following the death of Aurangzib, A H 1118 = A D 1706, up to the entrance of Farrukh Siyar into Dihli in Muharram, A H 1125 = A D 1713

Author Mubârak Ullah, poetically surnamed Wâdih, son of Kifâyat Khân, Shikastah-Nawis, مبارک الله محصل نواصح ولد کفایت خان شکسته نویس

Beginning —

الحمد لمن يقول في حق كلامه فاتوا بسورة من ماله و الصلوة والسلام علي من نطق الح

The author belonged to a family of noblemen of high rank. His grandfather was Mir Bakhshî to Jahângir, and his father held high offices under Shâh Jahân and Aurangzib. In the thirty-third year of Aurangzib's reign he was appointed Faujdâr of Jâgnah, and later on, in the fortieth year of the same reign, received the title of Irâdat Khân, previously borne by his father, and the office of Faujdâr of Aurangâbâd. He died in the reign of Farrukh Siyar, according to Sirâj, Oude Catalogue, p 151, in A H 1128 = A D 1715. His son, Hidayat Ullah, surnamed Hûshdâr Khân, who also received the title of Irâdat Khân, was the Faujdâr of Nûr Mahal, in the Panjâb, and of other places, and died A H 1157 = A D 1744. See Ma'âsir-ul-Umarâ, vol 1, p 204. Shîr Khân Lodi, in his Mir'ât-ul-Khayâl, p 482, says that Mirzâ Mubârak Ullah, with the poetical *nom de plume* Wâdih, an excellent poet, was a pupil of Muhammad Zamân Râsikh (d A H 1107 = A D 1695, see No 360 in this Catalogue). According to the author of the Ma'âsir-ul-Umarâ, Wâdih has left a Diwân.

The author does not give any title to the work, but it is generally called تاريخ ارادت خان Târîkh-i-Irâdat Khân, after his name. This MS is, however, endorsed on the fly-leaf at the beginning as تاريخ مبارکي

The author says at the beginning, as well as at the end, that he completed the work A H 1126 = A D 1714

\* For other copies see *Bien lui*, p 938 *Ethé*, *India Office Lib Cat.* Nos. 389-390 See also *Filhot*, *Hist. of India*, vol vii., pp. 534-544 where an account of the work is given. An abridged translation into English was published by Jonathan Scott, London 1780

Written in small Nasta'liq with the headings in real

Not dated 19th century

No 580. \*

fol. 80 lines 15 size  $11\frac{1}{2} \times 6\frac{1}{2}$   $7\frac{1}{2} \times 3\frac{1}{2}$

تاریخ محمد شاه

## TÂRĪKH-I-MUHAMMAD SHÂH

A defective copy of a historical tract relating to the events which took place in the early part of Muhammad Shâh's reign.

On a fly leaf at the beginning the work is endorsed "Târîkh-i Muhammad Shâh," but in the colophon it is called تاریخ جغتائی. The MS. is defective at the beginning and it is impossible to say how many folios are missing. It opens abruptly with the following heading —

ذکر سلطنت سلطان روشن اختر القاب محمد شاه بن محمده  
اختر جهانشاه بن معظم شاه  
حقیقت ملک بکارش سرکشش دوران آت

The name of the author is not found in the text and the work is not a connected narrative. We learn however that the work was written in the sixteenth year of Muhammad Shâh's reign (A.H. 1147 = A.D. 1734), which the author more than once speaks of as the current year see foll. 60<sup>a</sup> 64 64<sup>b</sup> etc.

The history begins with an account of the two Sayyid brothers, Husayn Ali (died A.H. 1132 = A.D. 1719) and Abd Ullah Qutb-ul Mulk (imprisoned A.H. 1133 = A.D. 1720). On fol 48<sup>a</sup> the author mentions, from his personal observation, an incident of Mu'izz-ud Din Jahândâr Shâh's time (A.H. 1124 = A.D. 1712). On foll. 65<sup>a</sup>-65<sup>b</sup> he gives us to understand that this "first volume" of the history of Muhammad Shâh deals only with the important events of the reign. This is followed by an account of Sarbaland Khân and the downfall of the Sayyid brothers. In the conclusion the author says that a series of obstacles stood in the way of his writing this work, one of which, he says, was the sad death of his intimate friend Shâh Abd Ullah. He then adds that he finished these few pages within a week.

Written in ordinary Ta'liq

Dated 10th August, 1811

No. 581.

foll 243, lines 11, size  $7\frac{1}{4} \times 3\frac{3}{4}$ ,  $5\frac{1}{4} \times 2\frac{3}{4}$ 

تاریخ عالی  
TÂRÎKH-I-ÂLÎ.

A history of the successors of Aurangzib from Bahâdur Shâh to Shâh 'Âlam II

Beginning —

حمد خداوند جهان آفرینی که نامر کن خلق هرده هراز عالم آله

In the colophon the work is ascribed to Muhammad Sâlih, with the poetical *nom de plume* Qudîat, محمد صالح المدخلی به قدرت, which he adopts in some of his verses devoted to the praise of Shâh 'Âlam

The full title given to the work in the preface is تاریخ عالی فی سلك الآلې The author wrote the work at the desire of James Brown, معین الدوله ناصر الملك حسن برون بهادر صلاتتنگ, most probably identical with the Collector of the Jungleterry districts, 1773, who was sent by Warren Hastings on an embassy to Shâh 'Âlam at Dhlî, and wrote "The Indian Tract," published in 1787 See C E Buckland's Dictionary of Indian Biography, p 56

The history begins with an enumeration of the names of the sons and successors of Aurangzib, after which the author deals with the history of Bahâdur Shâh The death of 'Âlamgir II is followed by a history of the early life of Shâh 'Âlam II, fol 222, after which the author gives a summary account of that emperor's reign, closing his narrative with the death of the Mahiatta chief Biswâs Râo, who was killed by Ahmad Shâh Abdâlî A H 1174 = A.D 1760 The author gives no dates of the events recorded by him However, he gives us to understand that he was an eye-witness of most of the events which took place from the time of Muhammad Nâsir-ud-Dîn to the date of composition of the present work

Written in Nim-Shikastah, with the headings in red

In the colophon, dated 18th December, 1785, the scribe Sayyid Muhammad Husayn, سيد محمد حسن, says that he transcribed this MS for his patron James Brown (the aforesaid)

A list of the contents, with reference to the folios of the MS, is given at the beginning of the copy

No 582.

fol. 410 lines 80 size  $12\frac{1}{2} \times 9$   $10\frac{1}{2} \times 6\frac{1}{2}$ 

سر المآخرین

## SIYAR-UL-MUTA'AKHKHIRÎN

A history of the Muhammadan power in India, from the death of Aurangzġb, A.H. 1118 = A.D. 1707 to A.H. 1195 = A.D. 1781 with a detailed account of affairs in Bengal from A.H. 1151 to A.H. 1195 = A.D. 1738 to 1780

Author Gulām Husayn bin Hidayat Ali Khān bin Sayyid Alim Ullah bin Sayyid Fayḍ Ullah ut Tabātabā'ī ul Husaynī, غلام حسین بن هدایت علی خان بن سید علیم الله بن سید فیض الله الطباطبائی الحسینی

The author belonged to a distinguished family of Bengal. Sayyid Alim Ullah of Bengal, his grandfather was an eminent Shaykh of his time. His father, Hidayat Ali Khān was deputy governor of Bihār under Mahābat Jang and subsequently held the post of Faujdār of Sonpat and Pānpat under Muḥammad Shāh. Afterwards he became the Mir Bakshi of Shāh Ālam from whom he obtained for the author the post of Mir Munghī and the Diwān i Tān for his second son Fakhr ud Daulah. After serving for some time under Shāh Ālam, the author acted as representative of Nawwāb Qāsim Ali Khān in Calcutta. He subsequently served the English Government in various capacities.

Unlike many other copies this volume contains the Muqaddimah (Introduction) entitled مقدمة میر المآخرین which the author subsequently added to the work.

Beginning —

الصد لله رب العالمین و لصلي على نبيه الكريم و آله المعصومین  
اما بعد بر رأي دالمورران الخ

This Muqaddimah, dedicated to Warren Hastings, includes the general history of India from the time of the Kauravas and Pandavas to the earlier part of the reign of Aurangzġb.

The work is divided into three Daftars, as follows —

Muqaddimah, designated at the end, fol. 168\* as Daftar I.

(کتاب دفتر اول) treating of the history to A.H. 1098  
= A.D. 1686 fol. 1\*

The work is very popular in India, but it is to be remarked that the contents of this part of the work generally agree with those of the Khulāsat ut Tawārikh and Col. Lees condemns Gulām Husayn for

plagiarism in having stated that he derived his information from 'the work of an old *munshi* without mentioning the name of the author of the *Khulâsat-ut-Tawârikh*. See J R A.S., new series, vol III. But Elliot, vol VII, p 2, says that the *Khulâsat-ut-Tawârikh* itself is a gross piracy of an anonymous work called *Mukhtasir-ut-Tawârikh*, and holds that it may have been this very work that the author of the *Sijar* used and referred to as the production of "some old *munshi*"

Daftar II From the death of Aurangzib, A H 1118 = A.D 1707, to A H 1195 = A.D 1780, fol 169<sup>a</sup>. It begins thus —

دکړ رحلت محمد متي الدين اورنگ زيب .. ساس  
بقاس و سايس سرمدى اساس نار نارگاه الح

Daftar III Account of transactions in Bengal from A H 1151 to A H 1195 = A.D 1738 to 1780, fol 364<sup>i</sup>, beginning —

حمد و ناي نادر شاه على الاطلاق و شكر و ساس  
حالى اسس و افان حل حاله را الح

According to the author's statement in the preface to Daftar II, the work was commenced in Safar, A H 1191 = A.D 1779, and completed, as stated in the concluding lines of Daftar III, in Ramadân, A H 1195 = A.D 1780

For further particulars see Rieu, I, pp 280, 281, Morley, Descriptive Catalogue, p 105, J Aumer, p 85, Cat Codd Or Lugd Bat, III, p 14, Ethé, Bodl Lib Cat, No 265, Ethé, India Office Lib Cat, Nos 416-420. See also Elliot, History of India, vol VIII, pp 194-198, etc

An English translation of the work by a French convert to Islamism, Hâjî Mustafâ, was published in three volumes, Calcutta, 1789. The first portion was reprinted by General Briggs, for the Oriental Translation Fund, London, 1832. The section relating to Bengal was translated by Jonathan Scott, and printed in his "History of the Deccan," vol II, pp 313-461. The Muqaddimah was printed in Calcutta, 1836. The complete work was lithographed, Calcutta, 1833, and Lucknow, A H 1283. An Urdû translation by Bakhshish 'Alî, entitled Iqbâl Nâmah, is mentioned by Garcin de Tassy, Littérature Hindoue, vol I, p 111, and another has been published under the title of Mu'ât-us-Salâtîn.

Written in a learned minute *Nim-Shikastah*, with the headings in red. Portions of foll 392<sup>b</sup> and 400<sup>b</sup> are written in a different hand. Spaces for headings are left blank in some places.

The colophon, dated Husaynâbâd, Wednesday, 20th Rabi' II, A H 1230, runs thus —

الحمد لله و المنة كه كتب هذا كه مسي به سبر المناجرين است  
لندساري اقلام اين اقل الانام ساريج نسيم شهر ربيع الثاني

منه يك هزار و دو صد و سي هجری روز چهارشنبه در قصبه  
حسین آباد بمكان لاله دیال دامن کسوف اجسام و حلیه ارتسام یافت -

Some mischievous hand has added the name *علي* after the words *ابن اقل الايام*

A note on the fly leaf at the beginning apparently written in a later hand, says that this is an autograph copy —

کتاب هذا بتاريخ بستم شهر ربیع الثانی منہ يك هزار و دو صد  
و سي هجری بالتمام رسید نوشته خاص سید غلام حسین خان  
مفتور امس

Another note on the same page, written in a different hand, says that the writer paid the high price of one hundred and fifty rupees for this MS. on account of its being the author's autograph —

نسخه هذا بتلافی بسیار بقیصه يك صد و پنجاه روپيه نگرانند (sic)  
چونكه نسخه خاص نواب صاحب مرحوم بود بها بر خیال قیمت  
کردم -

On the right-hand side of this note appears the seal of the Library of Nawwāb Sayid Vilāyat Ali Khān (of Patna)

The name of Sayyid Khwurdhid Nawwāb of Patna, who presented this MS. to the Library is found in several places.

No 583.

fol 182 lines 81 size  $12\frac{1}{2} \times 9\frac{1}{2}$   $9\frac{1}{2} \times 6\frac{1}{2}$

مقدمه سر المأخرین

# MUQADDIMAH-I-SIYAR-UL- MUTA'AKHKHIRĪN

The Muqaddimah or Introduction to the Siyar ul Muta'akhhirīn, beginning and ending as usual.

In the colophon dated 5th Jumādā, A.H. 83 most probably a mistake for 1283 the MS. is called the *first fild* of the Siyar ul Muta'akhhirīn

جلد اول سیر المتأخرین

Written in ordinary Indian Tāliq



## No. 584.

٢٢ foll 266, lines and size same as above

A copy of the *Siyar-ul-Muta'akhkhirin* (without the *Muqaddimah*), beginning as usual.

Written in the same hand as the preceding copy

Dated, Hâjipûi, Sunday, 14th Safar, A H 1233.

Scribe مبد برکت علي مبصرقي

## No 585.

foll 221, lines 17, size  $10\frac{3}{4} \times 7$ ,  $7\frac{3}{4} \times 5$ .

ملخص التواريخ

## MULAKHKHAS-UT-TAWÂRÎKH.

An abridgment of the *Siyar-ul-Muta'akhkhirin*

Author Farzand 'Alî ul-Husaynî, مرزند علي الحسني.

The preface is defective, opening abruptly thus —

عرا گذاشت - درین مقام خبر از مقوله حواحه حاط  
منبراري الح

The author, a native of Monghyr, says that he wrote this abridgment at the desire of some of his friends, and divided it into three Daftars as follows —

Daftar I History of the kings, nobles, etc, of India, from the time of Timûr to the twenty-second year of the reign of Muhammad Shâh, A H 1152 = A D 1739, fol 5<sup>a</sup>.

Daftar II History of the events which took place in the Sûbahs of Bengal, 'Azîmâbâd and Orissa, from the time of the Sûbahdârî of Fakhr-ud-Daulah in 'Azîmâbâd, and of Shujâ'-ud-Daulah Shujâ'-ud-Dîn Muhammad Khân in Bengal and Orissa, down to the time of the British Government, A H 1195 = A D 1780, fol 81<sup>a</sup>

Daftar III. History from the twenty-second year of Muhammad Shâh's reign to the twenty-third year of Shâh 'Âlam's reign, i e, A H 1152-1195 = A D 1739-1780, fol 150<sup>b</sup>

Each Daftar is preceded by a list of the contents.

A short account of the work is given in Elliot, History of India vol. viii., p. 189

Another abridgment of the Siyar ul Muta'akhhirin by Maulavi Abd ul Karim entitled Zubdat ut Tawârikh, was printed in Calcutta, 1827

Written in ordinary Nast'liq

In the colophon, the scribe, Riyâd ud Din Husayn ریاض الدین حسن of Parganah Shâhpûr district Patna, says that he wrote this copy in the house of his brother Rafi ud Din Husayn for one Shaykh Jamâl All.

Dated 80th Rabi I., A.H. 1240

No 586.

fol. 113 lines 10 size  $11\frac{1}{2} \times 8\frac{1}{2}$   $8\frac{1}{2} \times 4\frac{1}{2}$

تاریخ ساد عالم

## TÂRÎKH-I-SHÂH 'ÂLAM

History of the reign of Shâh 'Âlam II (A.H. 1143-1221 = A.D. 1750-1806).

Author Mannâ Lal son of Bahâdur Singh, منال ولد بہادر سنگہ

Beginning —

حمد بحد دادار بہمال و مدح بحد مالک الملک ذوالجلال آل

The author a Hindû is sometimes called Mannâ Lal, and also Mânna Lal. He begins the history with some events which took place at the end of the reign of 'Âlamgir II. —

بہان احوال از حضور عرش منزل عالمگیر بادشاہ برای درستی

مر رشتہ کلام

The events of Shâh 'Âlam's reign are given year by year

Towards the close of the annals of the thirty first year (A.H. 1204 = A.D. 1789), fol 102<sup>a</sup> the author says that he had been engaged in writing the work from his fifteenth year; that he had then passed his fiftieth and that his eyesight had grown weak. He had dealt at sufficient length with the annals to the end of the thirtieth regnal year

and had given a summary account of the events from the beginning of the thirty-first to the forty-eighth year (the end) of the reign —

نوشیده باشد که راقم این سگرماسمه از عمر بارده ساله بی تسطیر  
این احوال سعادت موال شاهساهی پرداخته بود حالاکه پس نگاه  
ساله رسید از مسیت الهی روشنی جسم رایل شد و شوق مدعا نویسی  
تا حال از سر برده بود تا سال مسم حقیقت سال سال مفصل بر حریده  
ست آوردیم حالا که از رایل شدن روشنی که تاب و طاقب نموده از  
شروع سال می و یکم تا سال چهل هشتم محمل که بهر از مفصل  
است پرداخته شد -

The MS is valuable inasmuch as it brings down the history to the end of Shâh 'Âlam's reign. The British Museum copy (Rien, III, p 943) ends with an account of the twenty-fourth year of the reign (A H 1196 = A D 1781). In Elliot, History of India, vol. VIII, p 393, we are told that Sir H M Elliot's MS extended to the twenty-fourth year of the reign, and that at the end Sir Henry had written, "Imperfect as usual." W Franklin, who mentions the work as one of his sources for the "History of Shâh Aulum" (p 198), designates it as a "MS of Munnoo Loll, a Hindoo, containing the first thirteen years of the reign."

Written in small Nim-shikastah, with the headings in red

Some folios towards the end are placed in wrong order, the right order seems to be foll 107, 109, 108, 111, 110, 112-113

The colophon, dated 5 Rabi' I, sixth regnal year of Akbar Shâh II (A H 1226), runs thus —

تمام شد نسخه تاریخ شاه عالم نامه تصنیف مسی منا لال پنجم  
ماه ربیع الاول سنه ۶ مبارک شاه اکبر شاه بهادر بادشاه غازی -

### No. 587.

foll 267, lines 17, size 12 × 8, 9 × 5

عبرت نامه

### 'IBRAT NÂMAH.

A detailed history of the reign of Shâh 'Âlam II (A H 1173-1221 = A D 1759-1806), brought down to A H 1206 = A D 1791, preceded by a short account of his ancestors.

مولوی خیر محمد الدین آبادی  
 Author Maulavi Khayr ud Din Muhammad Allahabadī,

## VOL. I

Beginning —

گوئی گون معایش بادشاہی را مراسعت کہ در طوفان هول اغرای  
 ادراک الٰہ

The author who was an eye-witness of most of the events narrated, and took an active share in some of the most important of them, refers frequently to the circumstances of his own life. He describes himself as the servant of James Anderson British Resident in the camp of Sindhiyah, and as having rendered him great assistance in his negotiations with the Mahrattas, A.H. 1198 and 1199 = A.D. 1783 and 1784. In A.H. 1200 = A.D. 1785 he became seriously ill, and left the service of James Anderson. Subsequently he entered the court of the prince Jahāndār Shāh, with whom he stayed for more than a year. In A.H. 1202 = A.D. 1787 he went to Lucknow where he enjoyed the warm favour of Nawwās Sa'adat Āli Khān. He finally settled in Jaunpūr where he spent the rest of his life in the enjoyment of a pension from the British Government. He died about A.H. 1243 = A.D. 1827. See Rieu, iii., p. 946, and Elliot, History of India, vol. viii., pp. 237-254. At the request of Abraham Willard who came to Jaunpūr as District Judge in A.H. 1211 = A.D. 1796 the author also wrote a history of Jaunpūr known as *Tārīkh-i-Jaunpūr* (also as *Jaunpūr Nāmah*), an abridged version of which was published in Calcutta in 1814 under the title "Translation of the History of Jounpoor from the Persian of Fukeer Khyrood-deen."

The author tells us in the preface to the present work that he had written several works on branches of learning other than history. His main object in writing this work was to lay before the public a correct account of the English, and to give publicity to the atrocious deeds of Gulām Qādir Khān, who had so basely ruined the grandeur and dignity of the noble royal throne of the Timurids. He gives a vivid account of the horrible cruelties practised on Shāh Ālam and his family by Gulām Qādir Khān. As is well known though some historians deny that Gulām Qādir Khān gave the order he caused the emperor's eyes to be plucked out. Retribution swiftly overtook him. He was made prisoner by the Mahrattas, who cut off his ears, nose, arms, and legs, and sent his mutilated body to Dilli. He died on the road, Rabi' I., A.H. 1203 = A.D. 1788. His career the author says, was what suggested his giving his work the title of *Ibrat Nāmah*, i.e. "Book of Warning."

There are some discrepancies in the dedication of the work. A copy in the British Museum, Or 1932, Rieu iii. p. 946 bears

a dedication to Muhammad 'Alī Khān, who reigned under the name of Nasir-ud-Daulah, A H 1253-1258 = A D 1837-1842. In another copy in the British Museum, O 1931, Rieu, in p 947, the name of Muhammad 'Alī Khān is replaced by that of the "Lord Marquis Mornington Wellesley," to whom, it is there said, the work was presented at the time of his arrival in the kingdom of Oude (January 1802 = A H 1216). The present MS bears a dedication to سر حارج هیلرو بارلو نارت گورنر حیرل بهادر. This must be Sir George Hilario Barlow, who joined the Bengal Civil Service in 1778, was subsequently Governor of Madras 1807-1813, and died in England, 1846.

According to Rieu (p 946), the work, in one volume, consists of an Introduction (Muqaddimah), three Books (Daftars), and a Conclusion (Khâtimah). The contents of the present copy are practically the same, but the division is different. It is divided into two Books (Daftars). The first corresponds with the Introduction and the first Book of the British Museum copy. The second corresponds with the Books two and three and the Conclusion of the other copy. The present copy is not in one volume, but in three separate volumes, the contents of the first being as follows —

Daftar I History of the predecessors of Shāh 'Ālam, from Timūr to 'Ālamgīr II, fol 3<sup>a</sup>-47<sup>b</sup>

دسر اول در ذکر آباء و اجداد شاه عالم نادره و  
بارۀ از حالات آن برگردگان -

The history of 'Ālamgīr II, treated more fully, includes the early career of prince 'Alī Gauhar

Daftar II 'Alī Gauhar's reception of the news of his father's death, his crossing the Karmanāsah in the vicinity of 'Azimābād (Patna), and his accession, fol 48<sup>a</sup>

دسر دوم در ذکر نادره چهارم از اولاد نادره شاه  
عالم حلد الله ملکه - عبور نمودن مناهراده عالی گوهر  
شاه عالم ولیعهد دریاچه کرم ناسه در حوالی عظم آباد  
ناسماع حیرت شهادت بدر عالمقدر خود (و) بر حجت موروثی  
سلطنت حلوس فرمودن -

History of the second year of the reign, fol 76<sup>a</sup> third year, fol 83<sup>a</sup>, fourth year, fol 91<sup>a</sup>, fifth year, fol 94<sup>a</sup>, sixth year, fol 109<sup>a</sup>, seventh year, fol 120<sup>b</sup>, eighth year, fol 136<sup>a</sup>, ninth year, fol 138<sup>a</sup>, tenth year, fol 140<sup>a</sup>, eleventh year, fol 143<sup>b</sup>, twelfth year, fol 150<sup>a</sup>, thirteenth

year fol. 155<sup>a</sup> fourteenth year fol. 164 fifteenth year  
fol. 177 sixteenth year fol. 189<sup>b</sup>; seventeenth year  
fol. 190<sup>b</sup> eighteenth year fol. 214 nineteenth year  
\* fol. 220<sup>b</sup> twentieth year fol. 234 \*

Foll. 183-190 are wrongly placed between foll. 174 and 175  
Written in ordinary Indian Ta liq with the headings in red.  
Not dated 19th century

No. 588.

fol. 116 lines 13-21; size  $13\frac{1}{2} \times 9$ ;  $11 \times 5\frac{1}{2}$

Continuation of the preceding copy beginning with the twenty first year of the reign, without any heading —

در این آوان میمنت افغان که آغاز سال هشتاد و یکم جلوس  
مطابق یک هزار و یک صد و نود و سه هجری است گیهان بخدیو از (?)  
مراجعت فرموده قلعه دارالعلوم را از فر قدوم خود بیاراست -

The five following years are also not distinguished by separate headings.  
The twenty-seventh year begins thus on fol. 75<sup>a</sup> —

موالعه منه هشتاد و یکم جلوس مطابق سنه یک هزار و یک صد و نود  
لهم هجری - مفتوح شدن قلعه اکبرآباد از سازش بهوانی سنگه  
کمیدان -

The copy ends with an account of the events that followed immediately after Kirkpatrick succeeded Anderson at the court of bindhiyah, in the twenty-eighth year of the reign, A.H. 1200 = A.D. 1785

In the colophon it is designated جلد دوم  
i.e. "the second volume of the Ibrat Nāmah.

Written in careless Indian Ta liq within coloured ruled borders.

Dated, Gāzīpūr 1878

Scribe امیرالدین مختار

The MS. is full of clerical errors.

No 589.

fol. 281 lines 13; size  $12\frac{3}{4} \times 9$ ;  $10 \times 5$

Continuation of the preceding copy designated on the top of fol. 1<sup>a</sup>  
جلد سوم هجری نامه or "the third volume of the Ibrat Nāmah." It



At the end the author mentions the forty fifth year of *Shāh Alam's* reign (A.H. 1218 = A.D. 1803) as the current year —

بعدم از آن تا الی الآن که سال چهل و پنجم از جلوس وال  
سب جناب حضرت در قلعه مبارک شاه جهان آباد بعیش و کامرانی  
بر تخت سلطنت جلوس فرما هستند —

A note on the fly leaf at the beginning as well as the colophon says that the history ends with the 45th year of the reign of *Shāh Alam II*. The narrative, however in the present MS is brought down only to the 30th regnal year A.H. 1202 = A.D. 1787 from which one's conclusion is that the copy notwithstanding its appearance, is incomplete.

Contents —

- Death of Aurangzeb, fol. 1<sup>b</sup>
- Azam *Shāh's* accession to the throne fol. 3<sup>a</sup>
- Azam *Shāh's* contest with Bahādur *Shāh*, fol. 8<sup>a</sup>
- Death of Badār Bakht and Azam *Shāh* and the victory of Bahādur *Shāh* fol. 18
- Prince Kām Bakht's revolt in Hyderabad, fol. 20<sup>a</sup>
- Bahādur *Shāh's* march against Kām Bakht and the defeat of the latter fol. 27<sup>a</sup>
- The Sikh War fol. 32<sup>a</sup>
- Death of Bahādur *Shāh* and the struggle between his sons, fol. 39<sup>a</sup>
- Death of Jahāndār *Shāh* fol. 43<sup>a</sup>
- Death of Rafi' ud-Daulah fol. 46
- Muzaffar ud-Din's accession to the throne fol. 47<sup>a</sup>
- Rise of the Sayyid Abd Ullah Khān and Husayn Ali Khān and advance of Farrukh Siyar fol. 53<sup>a</sup>
- Accession of Farrukh Siyar fol. 58<sup>a</sup>
- Quarrel between Farrukh Siyar and the Sayyid brothers, fol. 60<sup>a</sup>
- Contest of the Hindus and the Muhammadans at Gujarāt under Dād Khān fol. 71<sup>a</sup>
- Husayn Ali Khān's march against and defeat of Dād Khān fol. 82<sup>a</sup>
- Mir Jumla's escape from Azimābād fol. 85<sup>a</sup>
- Death of Asad Khān Asaf ud-Daulah fol. 87<sup>a</sup>
- Progress of the quarrel between Farrukh Siyar and the Sayyid brothers, fol. 88<sup>a</sup>
- Imprisonment of Farrukh Siyar fol. 109<sup>a</sup>
- Proclamation of Rafi' ud-Darajāt and Rafi' ud-Daulah fol. 110<sup>a</sup>
- Death of Farrukh Siyar fol. 112<sup>a</sup>
- Account of Farrukh Siyar's death as given by Muḥammad Hāshim Ali Khān, afterwards Khān Nizām ul Mulk fol. 113<sup>a</sup>



The author introduces this account with the following heading —

صورت عارف محمد هاسم بن حواحه مير محرر تاريخ كه حوامي  
الاصل از رمره نيك پروران صاحب قران نايي مناهجهان نادرشاه و او  
و ندرش رفق سلطان مراد پسر بودند و تاريخي كه منضم احوال  
اكبر سلاطین همد عموماً و خصوصاً نادرشاهان تيموريه نگاشته تا اسدي  
عهد محمد شاه بن جهان شاه بن بهادر شاه بحضه تحرير در آورده —

Death of Rafi'-ud-Darajāt and the accession of Rafi'-ud-Daulah,  
fol 115<sup>b</sup>

Proclamation of Nikū Sīyar at Akbarābād, fol 116<sup>a</sup>.

Death of Rafi'-ud-Daulah, fol 116<sup>b</sup>

Accession of Muhammad Shāh, fol 117<sup>b</sup>

Nizām-ul-Mulk's affairs in the Deccan, fol 122<sup>a</sup>

Death of Husayn 'Alī Khān, fol 152<sup>b</sup>

'Abd Ullah Khān proclaims Sultān Ibrāhīm, fol 162<sup>a</sup>

Invasion of Nādir Shāh, fol 182<sup>a</sup>

Invasion of Ahmad Shāh Durrānī, fol 186<sup>a</sup>

Accession of Ahmad Shāh, fol 189<sup>a</sup>

Safdar Jang's quarrel with the chiefs of Ahmad Shāh, fol 190<sup>b</sup>

Death of Ahmad Shāh, wrongly given here as A H 1188

(A D 1774) instead of A H 1167 (A D 1753), fol 193<sup>a</sup>

Reign of 'Ālamgīr II, fol 193<sup>a</sup>

Reign of Shāh 'Ālam Jalāl-ud-Dīn, fol 193<sup>b</sup>

The history of Shāh 'Ālam's reign is narrated year by year

The colophon, dated Saturday, 29th Rabi' I, A H 1238, corresponding with 14 December, 1822, runs thus —

تمام شد نسخه هذا منضم احوال سلاطین همد بعد از وفات  
اورنگزیب عالمگیر نادرشاه از اسدي خلوس محمد اعظم نادرشاه بر  
نحت سلطنت لغایت سه چهل و پنج خلوسي ابو المظفر جلال الدین  
شاه عالم نادرشاه غاري حلد الله ملکه و سلطه تاریخ چهار دهم ماه  
دسمبر سه ۱۸۲۲ عسوي مطابق نسیب و بهم ماه ربیع الاول سه  
۱۲۳۸ هجری روز شنبه وقت دو بهر —

Written in ordinary Indian Ta'liq, with the headings in red

## THE TIMURIDS GENERAL

No 591.

foll. 418 lines 21 size  $11\frac{1}{2} \times 8\frac{1}{2}$  9 x 6

تذکرہ السلاطین حجا

## TADKIRAT-US SALÂTÎN-I-CHAGATÂ

A correct and valuable copy of the first and the very scarce second volume of Muhammad Hâdi Kâmwâr Khân's history of the house of Tîmâr more especially of its Indian branch down to the sixth year of Muhammad Shâh's reign (A.H. 1136 = A.D. 1723). The date of the author's death A.H. 1134 = A.D. 1721 given in the *Mahbûb-ul Lubâb*, is clearly erroneous.

Dr Rien i., p. 274 mentions an incomplete copy of vol. i., while a defective copy of vol. ii. is noticed in *Ethé, India Office Lib. Cat.*, No. 895. The Bahâr Library possesses the complete work bound in two volumes.

Beginning —

چون صفحہ کاخذ بیماراستم و خامہ دو زبان بر دامنم و خواستم کہ  
فترہ چند در عدد و مہامں حضرت آفرینگار مقدس و سترہ تعالیٰ  
شالہ بمعرض بیان در آورم الخ

The author Muhammad Hâdi, entitled Kâmwâr Khân مصدق ہادی has already been mentioned in connection with his historical work, the *Haft Gulshan* (see No. 541)

For particulars of the present work see *Nassau Lees, Journal of the Royal Asiatic Society new series*, vol. iii., p. 469 *Morley Descriptive Catalogue*, p. 99 *Critical Essay* p. 45 and *Elliot, History of India*, vol. vii., pp. 17-20

In the preface the author states that after writing the *Haft Gulshan* i Hâdi گلشن الہی he commenced to write the present work dealing with the history of the house of Tîmâr. He adds that he

entitled it تذكرة السلاطين حغا, and divided it into two volumes, thinking that one would be too bulky to be handled by readers. He writes —

بر دأسوران دوي الفطرب . محفي و مستور نماد که خون این  
کنرین مخلوقات محمد هادی الموسوم موهوم نکامور حان، ار تصف  
هفت گلشن الهی که نسخه ایست مشتمل بر حکایات سلاطین دهلی  
و مالوه و سگاله و دکن و ملتان و تهنه و کشمیر و غبره ممالک  
هندوستان فارغ گشت شروع به تسطیر حالات مسیت آیات دودمان  
علیه اولاد امجاد حصرت تمور کورکان صاحبقران نمود و بناس ادب  
نیک حوارگی و نعمت رسیدگی کنایی علاحدہ بهراران کد و سعی  
تصنیف و تالیف نموده مسی تذكرة السلاطین حغا ساخت و  
جهت تحف صحامت کتاب این کتاب را بدو جلد مرتب کرد —

Vol I treats of the following subjects —

Origin of the Turks and history of Chingiz Khân, on fol 2<sup>b</sup>

Timûr, fol 9<sup>a</sup>

Ulûğ Beg, fol 32<sup>b</sup>

'Abd-ul-Latif and his successors to the death of Sultân Husayn  
and the rise of the Safawis, fol 39<sup>b</sup>

Bâbur, fol 44<sup>b</sup>

Humâyûn, fol 54<sup>a</sup>.

Akbar, fol 99<sup>a</sup>

Jahângir, fol 166<sup>a</sup>

In the colophon to Vol I (fol 199<sup>b</sup>), the work is also called Tawârîkh-i-Chagatâ, تواریح حغا. It is said here that the transcription was finished at mid-day of Tuesday, 26th Rabi' II, A H 1154

جلد اول تذكرة السلاطین عرف تواریح حغا من تصف  
کامور حان مسی تاریح مسیت و ششم شهر ربیع الثاني سنه ۲۴  
یوم سه شنبه یک بهم پامس روز بر آمده فی سنه ۱۱۵۴ هجری نوی  
تاتمام رمبد —

Fol 200<sup>a</sup> is blank

Vol II, fol 200<sup>b</sup>

Beginning —

بر ارناب حصرت محفي و مخضب نماد که چون خداوند ارل و  
اند و بادشاه لا یرال و لم یرال حوامست الح

## Contents —

History of Shāh Jahān fol. 200<sup>b</sup>Aurangzib fol. 240<sup>b</sup>Content between the sons of Aurangzib, and reign of Shāh  
Ālam fol. 331

Death of Shāh Ālam and reign of Jahandār Shāh, fol. 391

Reign of Farrukh Siyar fol. 360<sup>a</sup>

Rafi ud Darajāt, fol. 391

Rafi-ud Daulah fol. 394

Muhammad Shāh, fol. 397

This copy which like the one in the Būhār Library closes with an account of the beginning of the sixth year of Muhammad Shāh's reign ends thus —

اواخر این ماه حافظ خدمتگار خان را که از چندی گوشه گرین  
شدہ بود اعتماد الدولہ بہادر بحضور اہرف فایر صاحب و بعنائہ  
خلع خاصہ و مہر پہ مرصع مبارک گشت —

Both Drs. Rien and Ethé *l.c.*, state that the history is brought down to the seventh year of Muhammad Shāh's reign. H. Blochmann, whose signature, dated 1874 appears on fol. 1 observes in a note that in all the MSS. that he has seen the history goes down to the beginning of the sixth year. The note runs thus —

"Tārīkh-i-Salātn-i-Chaghtāiyya or Tazkirah i-Salātn-i-Chaghtāiyya by Muhammad Hādī Kāmwar Khān. The work is rare. This MS was written in 1154, *vide* end of vol. i. i.e. not quite twenty years after Kāmwar Khān's death. The history goes in all MSS. that I have seen to the beginning of the sixth year of Muhammad Shāh."

Written in good Nīm-Shikastah with the headings in red

No 592.

fol. 486 lines 21 size  $14\frac{1}{2} \times 8\frac{1}{2}$ ;  $10\frac{1}{2} \times 6$

صاحب الباب

## MUNTAKHAB-UL-LUBĀB

The second volume of Khāfi Khān's Muntakhab-ul Lubāb, containing the history of the Timurids of India from Babur to Muhammad Shāh.

The work is variously known as Muntakhab-ul Lubāb, Lubbi-Lubāb منتخب کب لباب, Muntakhab-i Lubbi-Lubāb لباب لباب, and Tārīkh i Khāfi Khān تاریخ خافی خان

Beginning —

جهان منكر و مناس امروں ار مناس نادرشاهي را سراست آله

Muhammad Hāshim محمد هاشم, also called Hāshim 'Alī Khān, is better known by his later designation, Khāfi Khān. His father, Khwājah Mīr, held a high office under Murād Baksh, and, after that prince's imprisonment and murder, was employed by Aurangzib. According to Elliot, History of India, vol vii, p 207, Khāfi Khān was brought up in the service of Aurangzib, and was employed by him in military and political situations. In Farrukh Siyar's reign he was appointed Diwān by Nizām-ul-Mulk, and was subsequently ennobled by Muhammad Shāh with the title of Khāfi Khān. Moiley and several other English historians are of opinion that because Aurangzib had prohibited the writing of history, the author concealed his work during that monarch's reign, and this accounts for the title of Khāfi Khān, *khāfi* meaning "concealed". The fact is, however, that the author did not commence its composition until after the death of Aurangzib. He took his title from his Nisbah Khāfi, derived from Khāf or Khawāf, the district of Khuzāsān in Nishāpūr whence he came, hence his name is sometimes written Khawāfi Khān.

حوافي خان

In the preface the author tells us that the account is brought down to A H 1130 = A D 1717, in the reign of Muhammad Shāh. This date is also given in the preface to the Calcutta printed edition. This seems to be erroneous, for Muhammad Shāh ascended the throne in A H 1131. In many copies, including the present, events of A H 1133 = A D 1720, or even of later date, are recorded, *e g.* —

Fol 427<sup>a</sup> Nizām-ul-Mulk Fath Jang receives *khul'at* and valuable presents from Muhammad Shāh on the 5th of Jumādā I, A H 1134 = A D 1721.

Fol. 429<sup>a</sup> Nizām ul-Mulk lays siege to Haydarābād for the second time, and defeats Mubārīz Khān, A H 1137 = A D 1724 (*not* A H 1135 as given in the MS), and subsequently occupies the city.

The last chapter contains a summary account of events which took place, especially in Persia, from the eighth to the thirteenth year (*not* the fourteenth, as found in the MS) of Muhammad Shāh's reign, and ends with an account of Ashraf's death and Shāh Tahmās's restoration in Isfahān (A H 1142 = A D 1729).

Contents —

History of the origin of the Timurids traced from Turk bin Yâfiḡ, with a summary account of the ancestors and descendants of Tīmūi, fol 2<sup>a</sup>

History of Bābur, fol 2<sup>a</sup>

- Husnūyān fol 16  
 Akbar fol. 20<sup>a</sup>  
 Jahāngir fol 58  
 \*Shāh Jahān fol 101  
 Aurangzib (without heading), fol. 209  
 Saints of the time of Aurangzib, fol 336  
 A'zam Shāh, fol 330<sup>a</sup>  
 Bahādur Shāh (without heading), fol. 341<sup>b</sup>  
 Jahāndār Shāh fol. 367  
 Muhammad Shāh fol 402<sup>b</sup>

The work has been edited in the Bibl. Indica, by Maulavi Kabir, and Dīn Ahmad Calcutta, 1868-1874. Very large extracts, translated by Prof. Dowson, are to be found in Elliot, History of India, vol. vii., pp. 211-533. An English extract by Wm. Erskine, dated 19th December 1811 Bykula and comprising the history from Shāh Jahān's accession to A.H. 1067 = A.D. 1656 is preserved in the British Museum Add. 26,618-14. A transcript of the same, with another extract extending from A.H. 1070-1130 = A.D. 1659-1717 will be found in Add 26 615-16. A translation by Capt. A. Gordon of the earlier part of the second volume, extending from the beginning, to the capture of Jahāngir by Mahābat Khān and dated Nagpore 1821 is extant in two copies, Add. 26 617 and 26 618-19. For other notices of the work see Morley Descriptive Catalogue, p. 100. N. Lees, Journal of the Royal Asiatic Society new series, vol. iii., p. 405. G. Duff History of the Mahrattas, vol. 1., p. 97. Stewart Catalogue, p. 13. Mackenzie Collection vol. ii., p. 121. Bibl. Sprenger No. 227; Ethé, India Office Lib. Cat., Nos. 396-407; Ethé Bodl. Lib. Cat., Nos. 250-261.

Differences of date and arrangement in the extant copies lead us to the conclusion that there was more than one redaction of the work. Capt. N. Lees says, "No two copies that I have met with are exactly alike while some present such dissimilarities as almost to warrant the supposition that they are distinct works." Many copies do agree however. According to Morley the work consists of three portions, the first comprising the account from A.H. 932 to A.H. 1067 = A.D. 1525-1656, the second to A.H. 1118 = A.D. 1706 and the third to A.H. 1145 = A.D. 1732. Our copy contains the same matter as Morley's second part. It also agrees with the second volume of Rieu. The work which in the second volume gives the only complete and connected narrative of the reign of Aurangzib is exceedingly valuable. It is also valuable for the latter portion in which the author enters into minute details in recording events of which he was himself an eye-witness.

Written in fair Nasta'liq on thick paper with the headings in red.  
 Not dated; 19th century

No. 593.

foll 492, lines 15, size  $9\frac{3}{4} \times 6\frac{1}{2}$ ,  $7\frac{1}{4} \times 3\frac{3}{4}$ .

تاریخ مظفری

## TÂRÎKH-I-MUZAFFARÎ.

A history of the Timurid kings of India from their origin to  
A H 1202 = A D 1788

Author Muhammad 'Alî Khân Ansâî, محمد علي خان انصاري.

Beginning —

حمدي از حد اعداد امرون نار نارگاه مناهساھي است آھ

The author, whose earlier work *Bahr-ul-Mawwâj* has been noticed (see No 544), says in the preface that he wrote this history as a means of securing an introduction to the court of the eminent noble Muhammad Ridâ Khân, surnamed Muzaffar Jang, who played an important part in the history of Bengal during the latter part of the eighteenth century. He heaps up epithets in praise of this noble, introducing his name thus —

معن الدوله مبارک الملک خانجان مسد محمد رضا خان بہادر  
مظفر جنگ —

The title of the work was chosen as a compliment to Muzaffar Jang, under whom the author held positions of honour in Bihâr. He states that he has recorded the history of the Timurid kings of India from their origin to the reign of Shâh 'Âlam. This copy ends with the year A H. 1202 = A D 1788, in which, he says, he completed his work. According to Elliot, *History of India*, vol viii, p 316, the book was written about A H 1215 = A D 1800. The continuation, which, according to Rieu, i, p 283, brings down the history to A H 1225 = A D 1810, and which was subsequently added by the author, is not found in this copy.

Both H G Keen, whose "*Fall of the Moghul Empire*" is avowedly based on this work, and Sir H M Elliot, who gives some extracts from it in his *History of India*, vol viii, pp 316-330, speak of it in laudatory terms, though it is merely a repetition of the author's earlier *Bahr-ul-Mawwâj*. The portions in both devoted to the Mughal period correspond word for word with one another. True, in the later chapters of the *Târîkh-i-Muzaffarî* there is an occasional fact added, though usually one of little importance, but the earlier portions of both works (if we

except the few pages at the beginning of the *Rahr ul Mawwaj* devoted to the history of India preceding the Mughal period) leave no room to doubt that the author has simply given a new name to an old book.

Contents of the present copy —

Preface fol. 1<sup>b</sup>

History of Timūr fol. 6<sup>a</sup>

Bābur fol. 8

Humāyūn fol. 12<sup>a</sup>

Shīr Shāh Salīm Shāh, and Mulāniz Khān fol. 16

Akbar fol. 22<sup>a</sup>

Jahāngir fol. 30<sup>a</sup>

Shāh Jahān fol. 39

Aurangzīb, fol. 51<sup>a</sup>

Babādūr Shāh fol. 76

Jahāndār Shāh fol. 92<sup>a</sup>

Farrukh Siyar fol. 101

Raṣī ud Darajāt and Raṣī ud Daulah fol. 111

Nasir ud Din Muḥammad Shāh fol. 113<sup>a</sup>

Topographical accounts of the different Subahs of India,  
fol. 137

Aḥmad Shāh fol. 239<sup>a</sup>

Short notices on Persian poets, arranged in alphabetical order  
fol. 290<sup>a</sup>

Ālamgir II., fol. 306

Shāh Ālam II., fol. 356

The MS. breaks off in the middle of Shāh Ālam's reign with an account of Gāzi ud Din Imād ul Mulk's journey to Hijāz. The last date given is A.H. 1202 = A.D. 1788.

Written in ordinary Nastāliq 19th century

No 594.

fol. 22; lines 14; size 9½ × 6½ 6½ × 4

خلاصہ السوانح

## KHULĀSAT-UT-TAWĀRĪKH

A history of the Timurid kings of India from their origin to A.H. 1227 = A.D. 1812, and of the Nizāms of Bengal. Another copy of the work exists in the British Museum Rien III., p. 975



Author Intizâm-ul-Mulk Mumtâz-ud-Daulah Mahârâjah Kalyân Singh Bahâdur Lahawwar Jang, son of Mumtâz-ul-Mulk Mahârâjah Shitâb Râi Bahâdur Mansûi Jang, انظام الملك ميسار الدوله مهاراجه، کلبان سنگه بهادر تهور جنگ ابن ميسار الملك مهاراجه مساب راي بهادر مصور جنگ -

Beginning —

آرایس و برائیس هر نسخه و کتاب نه مسایس و نایس مسطم  
حقیقی است الح

The author, although a Hindû by caste, opens his work like a devout Muslim with the usual حمد and نعت. He was the grandson of Râe Himmat Singh, a Delhi Kâyath, who was Diwân of the Amîr-ul-Umarâ Samsâm-ud-Daulah. On fol. 202<sup>a</sup>-213<sup>a</sup> the author gives an account of his father, Mahârâjah Shitâb Râe, the well-known Nâzim of Bihâr, who died in Patna, A H 1187 = A D 1773, when Kalyân Singh was appointed his successor.

The author tells us in the preface that his father, who held the Dîwânî of Bihâr from the emperor, and resided at Azimâbâd, was the first Indian nobleman to be employed by the English. He adds that the valuable services rendered by his father and himself "are fully recorded in the Council Books of that time" —

و حقون حدامت و قدامت پدر و سر در بهی های کونسل آنوقت  
میدرج و اطهر من الشمس و انص من الامس است -

In the Fasli year 1188 (A D 1781), during the administration of Warren Hastings, Kalyân Singh was taxed thirty-four lakhs of rupees as the revenue of Bihâr, which he had to pay out of his own private means, owing to a deficit caused by the revolt of Chat Singh, Râjah of Banâras, and certain obstinate landholders of Bihâr. Thus ruined, he repaired to Calcutta in Fasli 1195, and lived there for twenty-four years, enjoying the warm favour of the English officials. In Fasli 1217 he fell ill, and after an illness of ten months, which ended in the loss of his eyesight, he left for Patna in Fasli 1218. He found his beautiful houses and gardens there in a ruinous condition, and so took up his residence in the Pathri Garden, near Bânkîpûr, which he took on hire. He bitterly complains of the unkind treatment he received at the hands of his fellow citizens. He was still suffering from various diseases, and had made up his mind to return to Calcutta, when he heard of Mr Abraham Welland's arrival. He paid a visit to Mr Welland, who subsequently, through the author's son, Mahârâjah Kunwar Daulat Singh Bahâdur Dilîr Jang, asked him to write a detailed account of Nawwâb Mir Muhammad Qâsim Khân, Nâzim of Bengal. With this

request he immediately complied. As all the *Nazims* of the twenty two *Shāhahs* of Hindūstān were the servants of Bābur's descendants, with whose history their own was closely connected he first wrote a history of these emperors, beginning with Bābur and then added an account of the *Nazims* of Bengal from Jafar Khān to his own time. He tells us that because of his blindness he could make no use of his memoranda or of other historical sources, but had to depend upon his own recollections.

The date of completion of the work, given at the end is 24th Rabi' II A.H. 1227 corresponding to 19th Baisakh, 1219 Fardī equivalent to 7th May 1812 See Rieu, i., pp. 283 295 etc.

He divides the work into two *Bābs*.

Contents —

### Bāb I

The history is introduced by a short account of Timūr on fol. 8

Bābur fol. 10<sup>a</sup>

Humāyūn fol. 12<sup>a</sup>

Akbar fol. 13<sup>a</sup>

Jahāngir fol. 13<sup>b</sup>

Shāh Jahān fol. 14<sup>b</sup>

Aurangzīb, fol. 15<sup>a</sup>

Muhammad Azam Shāh (without heading), fol. 10

Bahādur Shāh, fol. 22<sup>a</sup>

Mu'izz ud Din Jahāndār Shāh fol. 24

Farrukh Siyar fol. 32<sup>a</sup>

Proclamation of Rafi ud Darajāt and Rafi ud Daulah, fol. 32<sup>b</sup>

Accession of Muhammad Shāh, fol. 33<sup>a</sup>

Death of Husayn Ali Khān fol. 35<sup>b</sup>

Muhammad Shāh's marriage with Farrukh Siyar's daughter fol. 39<sup>a</sup>

Invasion of Ahmad Shāh Durrāni, fol. 52<sup>a</sup>

Death of Muhammad Shāh fol. 54<sup>b</sup>

Accession of Ahmad Shāh fol. 55<sup>a</sup>

Rebellion of Gāzi ud Din Khān Ahmad Shāh becomes deprived of his eyesight, fol. 61<sup>b</sup>

Deposition of Ahmad Shāh and accession of Ālamgir II fol. 63<sup>a</sup>

Shāh Ālam fol. 68<sup>b</sup>

Muhammad Akbar Shāh, fol. 73

### Bāb II

This chapter includes a detailed account of the events which took place in Bihār and Bengal from Mir Muhammad Qāsim Khān's accession to the Nizāmat, A.H. 1174 = A.D. 1760 to the time of the author's deposition from the Nizābat of Bihār in A.H. 1198 = A.D. 1788 when he was called to Calcutta. This portion of the work giving minute

details of the events that took place during the above period, is indeed valuable, as both the author and his father took an active part in most of them.

## Contents —

### A summary account of the early Názims of Bengal

Ja'far Khân, fol 73<sup>b</sup>, Shujá'-ud-Daulah, fol 74<sup>a</sup>, Mahábat Jang, fol. 81<sup>a</sup>, Sináj-ud-Daulah, fol 83<sup>b</sup>, Mír Muhammad Ja'far Khân, fol 85<sup>a</sup>

Early history of Mír Muhammad Qâsim Khân, fol 87<sup>a</sup>, he leaves for Calcutta, fol 89<sup>a</sup>, returns to Murshidâbâd, fol. 90<sup>a</sup>, his accession to the Nizâmat, Rabî' I, A H 1074 = A D 1663, fol. 92<sup>a</sup>, Shâh 'Âlam's arrival at Patna, his stay in the fort, his proclamation, fol 95<sup>b</sup>, Mír Qâsim's arrival at Patna from Murshidâbâd and his visit to the king's court, fol 96<sup>a</sup>, Shâh 'Âlam leaves Patna for Oude, and is received by Nawwâb Shujá'-ud-Daulah, fol 97<sup>b</sup>, Mír Qâsim's feud with Mahârâjah Shitâb Râe, fol 98<sup>a</sup>, arrival of Major Coote, and of Jagat Seth, fol 103<sup>a</sup>, Mr Ellis's march against Mîr Mahdí 'Alî Khân, Sâbahdâr of Patna, retreat of the former and his imprisonment at Sâran, from whence he is sent to Monghyr, murder of several Europeans by Mír Qâsim's order, fol 109<sup>b</sup>, the Council declares war against Mír Qâsim, Mîr Muhammad Taqî Khân, Nâ'ib of Bîrbhûm, fights on behalf of Mír Qâsim, but is killed, fol 112<sup>a</sup>; battle between the English troops and Mír Qâsim's generals, flight of Shaykh Haybat Ullah to Nâlah Udwah, fol 113<sup>b</sup>, Mír Qâsim receives news of the defeat, he sends his property and family to the Fort of Rohtas, and sets out to meet the English troops, fol 114<sup>b</sup>, battle of Nâlah Udwah, defeat of Mír Qâsim by Mír Ja'far, and the flight of the former, fol 116<sup>a</sup>, Mír Muhammad Ja'far Khân's march to the Karmanâsah, fol 120<sup>b</sup>, Mír Ja'far Khân restored to the Sâbahdârî of Bengal, transactions with Shitâb Râe, fol 121<sup>a</sup>, Shujá'-ud-Daulah sends Mír Qâsim to reduce the Bundelâhs, and proceeds to Patna, fol 133<sup>b</sup>, Mír Ja'far Khân leaves the Karmanâsah and arrives at Patna through Baksar, fol 134<sup>b</sup>, Shujá'-ud-Daulah attacks Patna, his displeasure with Mír Qâsim and the latter's imprisonment, fol 135<sup>a</sup>, Shujá'-ud-Daulah sends for Shitâb Râe to negotiate peace with the English, Mír Ja'far and Shitâb Râe appeal for peace at Calcutta, Major Munro arrives in India and is ordered to Patna, fol 138<sup>b</sup>, battle of Baksar, defeat of Shujá'-ud-Daulah by Major Munro and the flight of the former, Major Munro interviews the king and both of them proceed to Banâras, Mír Qâsim's flight from Ilahâbâd and his death at Shâhjahânâbâd, fol 142<sup>b</sup>, Shujá'-ud-Daulah proceeds to Lakhnau and thence to the country of the Rohillas, but stops in the jurisdiction of Dûndî

Khān fol. 140<sup>b</sup> Major Munro proceeds from Banāras to Calcutta fol. 147 Shujā ud Daulah fights the English with the help of Malhār Rāo and is defeated, fol. 149<sup>b</sup> Shujā ud Daulah proceeds to Farrukhābād, and is advised by Ahmad Khān Bangash to make peace, which is concluded through the intervention of Shitāb Rāo and the author fol. 150<sup>b</sup> Mir Ja'far Khān reaches Murhidābād, arrival of Nand Kumār death of Mir Ja'far Khān accession of Najm ud Daulah to the Ṣubahdārī of Bengal, Nand Kumār in Calcutta, arrival of Lord Clive in Calcutta and dismissal of Nand Kumār fol. 152<sup>b</sup> Lord Clive visits Ilahābād and is received by Shitāb Rāo and the author his interview with the king he returns to Calcutta and on his way anchors at Banāras and Patna and then reaches Murhidābād, where he visits Najm ud Daulah fol. 155<sup>a</sup> Lord Clive in Murhidābād death of Najm-ud Daulah (22nd Dul-qāda, A.H. 1179 = A.D. 1765) and the accession of Sayf ud Daulah, Lord Clive's arrival in Ohhaprah, fol. 163<sup>a</sup> Nawwāb Musaffar Jang (Muḥammad Rīdā Khān) in Patna, dismissal of Dhirāj Narāyan and appointment of Shitāb Rāo and the latter's arrival in Calcutta, death of Sayf ud Daulah and accession of Mubārak ud Daulah to the Nizāmat of Bengal fol. 165<sup>a</sup> Hastings appointed Governor-General, Muḥammad Rīdā Khān and Shitāb Rāo recalled to Calcutta, fol. 168<sup>a</sup> illness of Shitāb Rāo, Hastings arrival in Patna and his visit to Banāras, death of Shitāb Rāo in Patna (19th Jumāda II., A.H. 1187 = A.D. 1773), Hastings return from Banāras to Patna, the author appointed Nāib of Bihār fol. 180<sup>b</sup> arrival of General Clavering and others and their contest with Hastings, fol. 183<sup>b</sup> release of Muḥammad Rīdā Khān, his stay in Calcutta, fol. 185<sup>a</sup> summary account of Shujā ud Daulah Aṣaf ud Daulah Wazīr Alt Khān and Sa'adat Alt Khān fol. 185<sup>b</sup> death of Shujā ud Daulah (Thursday 24th Dul-qāda, A.H. 1188 = A.D. 1774) fol. 187<sup>a</sup> Rājah Khayālī Rām's arrival in Calcutta and his treacheries against the author Hastings visits Patna and then Banāras, fol. 189<sup>a</sup> Rājah Chayt Singha (Zamindār of Banāras) feud with Warren Hastings, and the flight of the former Hastings return to Patna and thence to Calcutta, fol. 197 imprisonment of Khayālī Rām, the author recalled to Calcutta, fol. 199<sup>b</sup> Memoir of Shitāb Rāo from the time of his first arrival in Patna to his death, and of the author to the time of writing fol. 210<sup>b</sup> an account of the Governor-General from Lord Clive to Lord Minto and of 124 officers whom the author had interviewed and whose favours he had enjoyed, fol. 218<sup>a</sup>

The copy is full of clerical mistakes, and headings are wanting in many places. It was copied at the desire of Librarian Muhyī ud Din Khudā Baksh, the third son of the donor of the Library

Written in legible Nasta'liq, within coloured ruled borders, with illuminated title-page and head-piece

Dated 31d December, 1906

Scribe *مصلح الماری*

No. 595.

fol 27, lines 17, size 13 × 7, 11 × 5½

حام حم

JÂM-I-JAM.

Chronological tables of forty-three kings of Dillī and Emperors of India, from the time of Timûr to the date of composition, A H 1255 = A D 1839.

Author Sayyid Ahmad *Khân* *مسد احمد خان*, that is, Sir Sayyid Ahmad *Khân*, K C S I, the founder of the Muhammadan Anglo Oriental College, 'Aligarh, and author of the much better known *Âsâr-us-Sinâ'id*, *آثار الصادید* For particulars of his life see "The Life and Work of Syed Ahmed Khan, C S I (1817-1898)," by Lieut-Colonel G. F. I. Graham, B Sc, Edinburgh and London, 1885

Beginning —

ار انا که گل رس حیر القاع دهلی آت

On fol 3<sup>a</sup> the author tells us that he wrote this work for Mr Robert North Collie Hamilton, Chief Commissioner of Âgrah, and completed it, as stated at the end, on the 10th of Safar, A H 1255 = 25th May, 1839

On fol 3<sup>b</sup> he gives an account of his genealogy and of the distinctions gained by his ancestors. He traces his descent from Imâm Husayn, the second son of 'Alī, the son-in-law of the Prophet, and says that his forefathers originally belonged to Herat. *Sharaf-ud-Dīn Bahâdur*, his ancestor in the ninth degree, came to Dillī during the time of the Emperor Akbar, and was honoured with the *Sūbahdâri* of Bedar. Ahmad-ud-Dīn *Khân* Bahâdur, his ancestor in the seventh degree, received the *Sūbahdâri* of Murâdâbâd from *Shâh Jahân*. Mir Muhammad Dûst, his ancestor in the fifth degree, was a noble at the Court of Aurangzib, and led an expedition against the Deccan, and gained a brilliant victory, for which he received the title of *یگہ بہادر*, he was appointed *Sūbahdâr* of Herat. His paternal grandfather, Mīr Hâdī,

was honoured with the title of Jawwād Alī Khān Bahādur 10th Dūl ḥijjah, A.H. 1108 = A.D. 1754 by Ālamgir II., and was subsequently appointed Judge by Shāh Ālam in A.H. 1188 = A.D. 1774. His maternal grandfather Khwājah Farīd ud Dīn Aḥmad Khān Bahādur was sent to condole with the king of Persia, when his ambassador Khwājah Khālīl was killed in an affray at Bombay. On his return he received the *dar-yakt* *Tahāldīrī* of Ukāsi and other Parganaḥs of Bundelkhand but finally returned to Dihli, and was made Wazīr to Muhammad Akbar Shah II., receiving the title of Dabīr ud Daūlah Amin ul Mulk Khwājah Farīd ud Dīn Aḥmad Khān Bahādur Muslih Jang. He died in A.H. 1244 = A.D. 1828.

The body of the text consists of eleven sheets, each of which comprises four reigns, and is divided into eighteen columns containing —

- (1) Serial number of each king
- (2) His name and titles.
- (3) Name of his father
- (4) Name of his mother
- (5) Tribe or family to which he belonged.
- (6) Date of his birth.
- (7) Place of his installation on the throne.
- (8) His age at the time of his accession.
- (9) and (10) Date and chronogram of his accession.
- (11) Period of his reign.
- (12) Legend of his coinage.
- (13) His age at death
- (14) and (15) Date and chronogram of his death.
- (16) His honorific title after death
- (17) Place of burial
- (18) Brief abstract of important historical events.

The list begins with Timūr and ends with the reigning king Bahādur Shāh, who ascended the throne in A.H. 1253 = A.D. 1837.

In the conclusion the author gives a list of the books he consulted.

A copy of the work, noticed in *Rieu i.*, p. 284, does not contain the account of the author's genealogy etc.

The work, also called *مسلک الملوك* has been lithographed at Āgrah 1840.

Written in fair Nasta'liq within coloured ruled borders.

Dated A.H. 1260

## No 596.

- foll 27, lines 19, size, same as above.

The same

• Another copy of Sayyid Ahmad Khān's Jām-i-Jam, beginning as in the preceding copy, with which it otherwise agrees, except that the list of works consulted here follows the preface on fol. 3<sup>a</sup>

Written in ordinary Indian Ta'liq, within coloured ruled borders  
Not dated, 19th century.

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## LOCAL HISTORIES OF INDIA

## SIND

No 597

fol. 106 lines 17 size  $11\frac{1}{2} \times 6 \frac{7}{8} \times 3\frac{1}{2}$ 

حج نامہ

• CHACH NÂMAH

The legendary history of the usurpation of Chach the Rājā of Alor and an account of the Arab conquest of Sind by Muḥammad bin Qāsim Ṣāqastī, A.H. 92 = A.D. 710

The author's name as given in Elliot, History of India, vol. i., p. 131 and Ethé, India Office Lib. Cat., No. 435 is Muḥammad Ali bin Ḥamid bin Abī Bakr Kāfi محمد علي بن حامد بن ابی بکر کوفی. In Riou i., p. 200 he is called Muḥammad bin Ali bin Ḥamid bin Abī Bakr Kāfi محمد بن علی بن حامد بن ابی بکر کوفی. In the present MS., fol. 2<sup>v</sup> line 3 his name appears thus مصر این کتاب تاریخ سند بنده دوسف مصدق علی بن ابی بکر کوفی, while in several other places he designates himself simply بنده حلی کوفی.

Beginning —

الصد و مہامس بی شمار مر پروردگار واحد القہار شہار آمرزگار کہ  
دارندہ زمین و آسمان و نگاہدارندہ عالم و عالمیان الخ

According to the preface, the author translated this work from an anonymous Arabic original in the time of Mu'izz ud Dīn Muḥammad bin Bām and his vassal Nāṣir ud Dīn Qabāḡhah us-Salāṭīn (A.H. 607-626 = A.D. 1210-1228) and dedicated it to the latter's Wazīr, Ayn ul Mulk Fakhr ud Dīn Husayn bin Abī Bakr ul Agh'arī عین الملک ناصر الدین حسین بن ابی بکر الاشعری



He informs us that owing to distressed circumstances he had to leave his native country, and take up his abode in Ūch. In the fifty-eighth year of his age, A H 613 = A D 1216, he retired from the public service, and after devoting some time to literary pursuits formed the wish to write a history of Sind and its conquest by Muhammad bin Qâsim Şaqafî. He subsequently left the city of Ūch, and went to Alor and Bhakar. There he made the acquaintance of Maulânâ Kamâl-ud-Dîn Ismâ'il bin 'Alî bin Muhammad bin Musâ bin Tâ'i bin Ya'qûb bin Tâ'i bin Mâsâ bin Muhammad bin Shihâb bin 'Usmân Şaqafî, who possessed a history of Sind, written in Arabic by one of his ancestors. The present work is a translation of it.

The work is not divided into chapters or sections. The events are grouped under numerous headings, of which the most important are —

History of Chach bin Silâj, he goes to pay respects to the chamberlain Râm, fol 4<sup>b</sup>

Chach goes to Rânî Sûhandî, queen of Sahasî Râi, fol 5<sup>b</sup>

Chach becomes chamberlain, fol 6<sup>b</sup>

The Rânî falls in love with Chach, fol 7<sup>a</sup>

Death of Sahasî Râi, fol 8<sup>a</sup>.

Chach ascends the throne of Sahasî Râi, kills Mahrât by stratagem, marries the Rânî, fol 9<sup>b</sup>

Chach sends for his brother Chandar and establishes him in Alor, marks the boundaries of Alor, fol 11<sup>a</sup>

Chach proceeds to the fort of Askalandah, and to Sikkah and Multân, his return after fixing the boundary with Kashmîr, fol 12<sup>b</sup>

The army of Chach marches to Siwistân, fol 15<sup>a</sup>

History of Chach and Akham Lohânah of Brahmanâbâd, fol 15<sup>b</sup>.

Chach proceeds to Kirmân and fixes the boundary of Makrân, fol 19<sup>a</sup>

Chach marches to Armâ'il and fixes the revenue, his death, fol 19<sup>b</sup>

Chandar, son of Silâj, ascends the throne of Alor, fol 19<sup>b</sup>

Events connected with the marriage of Dharsiyâ's sister Mâ'i, fol 21<sup>b</sup>

Death of Dharsiyâ, fol 27<sup>b</sup>

Muhammad 'Allâfî (an Arab merchant) proceeds against the chiefs of Ramal, fol 28<sup>b</sup>.

The remaining portion of the work (fol 29<sup>b</sup>–106<sup>b</sup>) is devoted to the history of the Muhammadan conquest of Sind, the battles with Dâhîr and his final defeat and death, with detailed accounts of the events connected therewith. The narrative closes with an account of the death of Dâhîr's two daughters, who were killed by the Khalifah's order.

The work is also styled *معد و معد* تاريخ هند و معد. It has been translated into English by Mirza Kalichbeg Fredunbeg Karachi 1900\*. A full account of the work with extracts, will be found in Elliot, History of India, vol. i., pp. 191-211. Some extracts, translated by Lieut. T Postans, have been published in the Journal of the Asiatic Society of Bengal vol. vii., pp. 93-96 297-310 and vol. x., pp. 183-197 267-271. For other copies see Rieu i., p. 290 and iii., p. 948; Ethé, India Office Lib. Cat., No 435; E. Blochet, vol. i., p. 303.

Written in ordinary Nastaliq, on blue paper within coloured borders, with the headings in red.

Dated Poonah 10th Dul-q'ada, A.H. 1272

Scribe راجي محمد

Transcribed from a copy dated 3rd Dul-q'ada, A.H. 1232, written by Muhammad Khalil, son of Qā'li Muhammad.

No 598.

fol. 132 lines 17 size  $11\frac{1}{2} \times 6$   $7\frac{1}{4} \times 3$

بیگلار نامہ

## BEGLÂR NÂMAH

Life of Shâh Qâsim Khân bin Sayyid Qâsim Beglâr preceded by a short history of Sind.

Beginning —

حمد و مہمان بی قیاس ملک الناس را کہ بسطوف جہاری خرد  
کند قہر در رکاب جہاران حمید و سرکشان شہید اند اختہ آل

The author does not mention his name anywhere in the work. The fact that he was a dependant of Shâh Qâsim is fully shown by the tone in which he speaks of him. From a passage on fol. 126<sup>b</sup> it would

appear that the author wrote this work in A H 1017 = A.D. 1608, when, he says, Shâh Qâsim had reached the age of seventy —

اكتون ساریك يك هزار و هجده سال عمر شریف حضرت كه روز  
امرون وار شمار سرون بوده بهشتاد سال رسیده و بر مسند تكبه  
مرمودة الح

but towards the conclusion several events of later date are mentioned *e g*, the death of Mirzâ Muḥammad Qâsim in A H 1032 = A.D. 1622, the death of Mir Abu 'l-Qâsim, in A H 1033 = A.D. 1623

# Contents —

Preface, fol 1<sup>b</sup>

A sketch of the history of Sind, fol 3<sup>b</sup>

Genealogy of Khân Zamân, and an account of the Aiguns and the Tarkhâns, fol 14<sup>a</sup>

Birth of Khân Zamân, fol 17<sup>b</sup>

Khân Zamân is wounded in the face by a sword in his childhood, fol 21<sup>b</sup>

War between Mirzâ 'Isâ Tarkhân and Mirzâ Muḥammad Bâqî, in which Khân Zamân is wounded, fol 24<sup>a</sup>

Khân Zamân accompanies Salih Tarkhan in his march to Râhûmah against Mirzâ Muḥammad Bâqî, fol 25<sup>b</sup>

Victory of Sandah, 29<sup>b</sup>

Mirzâ Jân sends Khân Zamân and Mirzâ Muḥammad Sultân on a mission to Mahmûd Khân of Bhakar, they return to Tattah, fol 33<sup>a</sup>

Khân Zamân's march in search of Mirzâ Muḥammad Bâqî Tarkhân's force, fol 42<sup>b</sup>

Mirzâ Jân and Khân Zamân's march to Râhûpûtrah, and the appearance of Muḥammad Bâqî's army under the ruler of Sivastân, fol 46<sup>b</sup>

Muḥammad Bâqî's advance against Mirzâ Jân and Khân Zamân, fol 47<sup>b</sup>

Advance of Mahmûd Khân's force against Mirzâ Jân and Khân Zamân, and fight, fol 49<sup>a</sup>

Khân Zamân's mission to Jasalmû, he avenges the people of Râhûpûtrah, his exploits, fol 64<sup>b</sup>

Khân Zamân in Bhakar, is received with honour by Muḥammad Bâqî Tarkhân, at Lâkhaut, interviews Muḥammad Bâqî at Tattah, and leaves for Amarkot by the latter's order, fol 91<sup>b</sup>

Khân Zamân receives the Jâgîr and the Faujdârî of the Parganahs Anân, fol 101<sup>a</sup>

Khân Zamân's campaign against Sind by Akbar's order, in Amarkot, his children, fol 128<sup>a</sup>

Copies of the *Beglâr Nâmah* are rare. One is mentioned in Rieu iii., p. 940 and another in Rosen p. 366. An account of the work, with extracts, will be found in Elliot History of India, vol. i., pp. 280-299.

Written in ordinary *Taliq* within coloured borders, with the headings in red.

The colophon dated 7th Rajab A.H. 1233 says that the copy was transcribed by order of Mir Marâd Ali Khân.

مصدق خليل ولد مرحوم قاضي مصدق

No 599.

full 143 lines 17; size  $11\frac{1}{2} \times 6 \quad 7 \times 3$

تاریخ سند

## • TÂRÎKH-I-SIND

A history of Sind from the Muhammadan conquest to its annexation by Akbar.

Author Muhammad Ma'ûm poetically surnamed Nâmf bin Sayyid Şafâ'î ul Hasanî (or as in Rieu, i., p. 201 Husaynî) at-Turmudî ul Bhakrî —

مصدق معصوم السملص به نامی بن سید صفائی الصنی  
الترمذی اصله والبهکری مسکنه و مدفنہ والمنتسب الی سید شہیر  
قلندر ابن بابا حسن ابدال السہرواری مولدا والقدھاری موطنہ  
ومرقداً —

The author briefly mentions the subject matter of the work in the following opening lines —

بر ضایع صافیه کار آگهان عالم بی اسام و خواطر ذاکیه هوشمندان  
ممن بشناس مصفی و مستور بخواند بود کہ این صمیمہ ایست مستقبل  
بر اخبار فتح سند و وقایع حرب لشکر اسلام با عسکر کفار بد فرجام  
و مدد حکومت گماشتگان خلفای بی امید و بی عیاض و حکامی  
کہ بعد القضاہ زمان ایشان لوای حکومت در بلاد سند بر افراشته  
اند و ذکر امتیالی حکام ارجولہ و مدد حکومت و وقایع مہاربات

و تسخير نمودن عصي بلاد و ولايات و حقایق امور تا زمان انصراف  
حاجت ایسان و انتقال یافسان این ولایت تحت فرمان روائی بدگان  
حسرت خلافت بهاهی ظل الهی -

The author was born in Bhakar, Sind, where his father, Sayyid Safa'i (d A H 991 = A D 1583), had settled for many years. After his father's death he went to Gujarât, and became an intimate friend of Nizâm-ud-Dîn Ahmad, the author of the *Tabaqât-i-Akbarî*. Later on he entered the services of the emperor Akbar, who, in A H 1012 = A D 1603, sent him on a mission to Shâh 'Abbâs Safawî of Persia. On his return he received the title of Amîn-ul-Mulk from Jahângir. He returned, A H. 1015 = A D. 1606, to his native country Bhakar, where he died shortly after. Besides this work he has left several poetical compositions and two medical works, entitled *Tibb-i-Nâmî طبت نامی* and *Mufradât-i-Ma'sûmî مفردات معصومی*.

See Rieu, i, p 291, and iii, p 949, Morley, Descriptive Catalogue, p 72, Ethé, India Office Lib Cat, Nos 436-437, Ross and Browne, India Office Lib Cat., p 145, Rosen, p 366. See also Elliot, History of India, vol 1, pp 212-252, where ample extracts from the work are given.

The work is divided into four chapters, called Juz, as follows:—

- I. History of the early kings of Sind and of its conquest by Muhammad bin Qâsim, A H 92 = A D 710, during the *Khilâfat* of Walîd bin 'Abd-ul-Malik, and its history under the *Khalifahs* of Banî Umayyah and Banî 'Abbâs, fol 2\* —

حرو اول در ذکر فتح سند و زمان حکومت منسسان  
حلفای بني اميه و بني عباس -

- II. History of Sind under the emperors of Hindûstân to A H 801 = A D 1399, and under the Sûmarah and Sammah dynasties to A H 916 = A D 1510, fol 18\*. This heading is omitted, but in the preface it runs thus —

حرو دوم در ذکر پادشاهان که ممالک معروضه هند  
داشته اند و سند نیز در تحت تصرف گماشتگان ایشان  
بوده و ذکر حکومت مردم سومره و سبه -

- III History of the Argûn dynasty, from the time of Zun-Nûn to the death of Sultân Mahmûd *Khân*, A H 982 = A D 1574, and of some rulers of Tattah till A H 993 = A D 1585, fol 42<sup>b</sup> —

حرو میوم در ذکر ایالت حکام ارغونیه -

- \* 1\ History of Sind from A.H. 892 = A.D. 1574 to its annexation by Akbar in A.H. 1001 = A.D. 1602 and an account of the rulers of Bhakar fol. 128\* —

جزو چهارم در ذکر التتال ولایت سند محیطه تصرف  
 بدگان درگاه بعد از انقضای حکومت محمود خان و ذکر  
 احوال حکامی که با مالک قلعه بهکر مقرر و مفوض گشته  
 اند —

The last date mentioned is A.H. 1078 = A.D. 1667 after which the MS. suddenly breaks off with the following words —

بدو بست از قرار واقعی می بود و در سنه ۷۸۱ سیادت و  
 امارت پناه مصطفی خان

Written in ordinary Talliq within coloured borders, with the headings in red.

Not dated apparently 19th century

## TATTAH.

No. 600.

foll 132, lines 17, size  $11\frac{1}{2} \times 6$ ,  $7\frac{1}{4} \times 3$ 

تاریخ طاهری

## TÂRÎKH-I-TÂHIRÎ.

A history of Tattah from the earliest times to A H 1018 = A D 1609

Author Tâhî Muhammad, poetically surnamed Nîsyânî, son of Sayyid Hasan, of Tattah, طاهر محمد نسبانی بن سید حسن تته

Beginning —

صفت محسبی که سان ان الله حبل وحب الحال در شان  
 گرویان سنبل موالح

It appears from the preface that the author was attached to the service of Mirzâ Ġâzî Beg Tarkhân, poetically called Waqârî, governor of Sind from A H 1008 = A D 1599 to his death in A H 1018 = A D 1609. In A H. 1014 = A D 1605 he left that service, and returned to his native place, Tattah, where he devoted his time to the study of the Persian poets. He wrote the work at the request of Mirzâ Shâh Muhammad Beg 'Âdil Khân, the eldest son of Shâh Beg Khân Argûn (governor of Qandahâr, A H 1002-1028 = A D 1593-1618). He commenced the work in A H 1021 = A D 1612, and completed it A H 1030 = A D 1620.

The work is rare. Two copies, one of them defective, are mentioned in Rieu, i, p 292, and iii, p 949. See Elliot, History of India, vol 1, pp 253-288, where an account of the work and extracts are given.

The work begins with a long preface devoted mainly to the praise of the emperor Jahângîr, his sons, and the author's patron, Mirzâ Shâh Muhammad Beg 'Âdil Khân. The author says that the work is divided into ten Tabaqât, but only seven are traceable, and of these only the first four are numbered.

The contents are as follows —

Preface, fol 1<sup>o</sup> Destruction of Alor and Brahmanâbâd under  
Dabî Râi, fol 14

Tabaqah I. The Sâmarah fol 15<sup>o</sup> —

طبقه اول از سومره و احوال ایشان که از راویان  
باستان بامستماع رسیده

Tabaqah II. The Sammah fol. 24<sup>o</sup> —

طبقه دوم از مردم مسه که بعد از برهم خوردن سومره  
لکر ساموئی آباد ساخته

Tabaqah III. History of Mirzâ Shâh Husayn fol. 30<sup>o</sup> —

طبقه سیوم میرزا شاه حسین —

Tabaqah IV Mirzâ Isâ Tarkhân, fol. 45<sup>o</sup> —

طبقه چهارم میرزا عیسی ترخان و تفصیل احوال آن —

Tabaqah (? V). Mirzâ Muhammad Baqî Tarkhân, fol. 55 —

طبقه - میرزا مصد باقی ترخان و تفصیل احوال  
ترخانان —

Tabaqah (? VL). Mirzâ Pâ'indah Muhammad Tarkhân fol. 77<sup>o</sup> —

طبقه - میرزا پائنده مصد ترخان ولد میرزا مصد  
باقی مرحوم —

Tabaqah (? VII.) Mirzâ Gâzi Beg Tarkhân, fol. 102<sup>o</sup> —

طبقه میرزا غازی بیگ ترخان و خائنه ایشان و  
مفصل احوال آن —

Written in ordinary Taliq within coloured borders, with the  
headings in red

The colophon, dated 16th Şafar 1223 says that the copy was  
transcribed by the order of one Murâd Ali Khân Şahib

Scribe مصد خلیل ولد مرحوم قاضی مصد



## KASHMÎR.

No 601.

fol 264, lines 16, size  $9 \times 5\frac{1}{2}$ ,  $6\frac{3}{4} \times 3\frac{1}{2}$ 

وافعات کشمیر

## WÂQI'ÂT-I-KASHMÎR.

A history of Kashmîr, from the earliest times to the date of composition, A H 1160 = A D 1747.

Author Muhammad A'zam, son of Khayr-uz-Zamân Khân, محمد اعظم ولد حیر الرمان خان.

Beginning —

ریت صفحات دمنر انداع و ایجاد برهت طبقات مسطر عالم کون  
و مساد نام مالک الملکی است آله

The author tells us in the preface that several Muslim writers, such as Mullâ Husayn Qârî, Haydar Malîk, and others, had translated the original history of Kashmîr, entitled *راره ترنگ*\*, and brought it down to their own times, also that some Hindû had written an abridgment of it. As these works did not contain full particulars of the saints, 'Ulamâ and poets of Kashmîr, or deal with the events of more recent times, he determined to supply these deficiencies by the present composition.

Towards the end, fol 255\*, the author tells us that owing to a serious illness he could not proceed farther with the work, and concludes by enumerating the following works on which he based the present compilation: *Târikh-i-Sayyid 'Alî*, *Târikh-i Rashidî*, by Muzâ Haydar, *Muntakhab-ut-Tawârikh*, by Ahsan Beg, *Târikh-i Haydar Malîk Jâdwarah*, *حادوره*, or as in Rieu, 1, p 300, *Châdwarah*, *Rishî*

\* By this the author must mean Kalhana's *Rājataranginī*, which was translated into Persian for Akbar, A H 998 = A D 1589, by Mullâ Shâh Muhammad of Shâh-âbâd, and revised by 'Abd-ul-Qâdir Badâ'ûnî, A H 999 = A D 1590.

Nāmūh by Bālā Nāsīb Darajāt us-Sādāt, by Khwājah Ishāq [Rieu loc cit., has "Nāvaohā ناوچه (which gives no sense) after Ishāq as a part of the name here it is باوجود which simply means besides," and which seems to be correct] Asrār ul Abrār by Bālā Dād Maghī kūtī Tuhfat ul Fuqarā and other treatises by the author's spiritual guide, Murādī Ma'āqir i Ālamgīr

The author commenced the work in A.H. 1148 = A.D. 1735 for which the title forms a chronogram, but he did not complete it till A.H. 1179 = A.D. 1740 for which he gives the chronograms ترتیب ابواب جهان and ترتیب وزینت کشمیر افروید

The work forms the chief authority for Newall's "Sketch of the Mahomedan history of Cashmere," Journal of the Asiatic Society of Bengal vol. xv., pp. 409-441. See also Wilson, Asiatic Researches, vol. xv., pp. 2-5 Journal Asiatique vol. i., p. 308 vol. vii., p. 6 Dorn Bulletin vol. xiii., p. 352. An Urdu translation by Munghī Ashraf Ali has been lithographed in Dilli 1846 see Journal of the Asiatic Society of Bengal vol. xxiii. p. 253 and Biblioth. Sprenger No. 240

The work is divided into a Muqaddimah, three Qismas, and a Khātimah, as follows —

Muqaddimah Description of Kashmīr fol. 11\*

— مقدمه در احوال و صفات کشمیر بطریق اجمال —

Qism I. History of the origin of Kashmīr and of the Hindū Rājās who ruled there, fol. 10

قسم اول در ابتدای بنای این صوبه و سلطنت بعض راجها که درین شهر حکمرانی کردند —

Qism II. History of the Muslim kings, fol. 26\*

قسم دوم در احوال سلطین اسلام درین شهر از جهت مسام الح

Qism III Kashmīr under the Timurid kings. Conquest of Akbar fol. 93\*

جهان آغاز تصرف سلطین سلسله علمه تیموریه در صوبه کشمیر —

Reign of Jahāngīr fol. 115\*

Shāh Jahān, fol. 121\*

Aurangzīb, fol. 132\*

Bahādur Shāh, fol. 106

Farrukh Siyar fol. 204

Muhamamad Shāh fol. 217\*

Khâtimali Curiosities of Kashmîr, and description of its Sûbahs,  
fol 255<sup>b</sup>.

حادثہ در تذکار بعض عجائب و غرائب کسمر و احوال

برگہ حاک این خطہ دلذیر -

A great part of the work is devoted to notices of eminent saints, poets, etc, grouped under each reign

For other copies see Riou, 1, p 300, Ethé, Bodl Lib Cat, No 319, Ethé, India Office Lib Cat, No 513, Rosen, p 362

Written in ordinary Indian Ta'liq, within ruled borders, with the headings in red. A modern and tasteless frontispiece at the beginning. Folios have been misplaced at the beginning and towards the end. The right order seems to be foll. 1, 10-24, 2-9, 25-249, 251, 250, 253, 252, 254. There is a lacuna after fol 36.

Not dated, 19th century

## BHARATPŪR

No 602.

fol 40 lines 13-18 size  $9\frac{1}{2} \times 6$   $7\frac{1}{2} \times 3\frac{1}{2}$ 

تاریخ بھارت پور

## TÂRÎKH-I-BHARATPŪR.

An account of the siege of Bharatpūr under Lord Combermere, in A.D. 1820 preceded by a short history of the Jāt Rājās.

Author Anand Rai اند رای

Beginning —

درسیس قدیم و حادثیس مستقیم کہ حکمت بالغہ قادر کار ساز  
تعالیٰ خاک و جل جلالہ الہ

Contents —

History of the foundation of the Bharatpūr Fort and the ascendancy of the Jāt tribe, fol 4

The history begins with Churāman, who, it is said was a Zamindār of the Jāt tribe. He led a wandering life in the vicinity of Jaipūr plundered villages, and more than once attacked and plundered the camp of Aurangzib. He rose to power in A.H. 1118 = A.D. 1700, and built a fort called Bharatpūr at a distance of 18 *krods* from Akbarābād

His successors were Sūrajmal the eldest son of Badal Singh who was honoured with the title of Rājāh by Ahmad Shāh, rebuilt and improved the Bharatpūr Fort, and erected three other forts Jawāhir Singh; Ratan Singh Nawal Singh; Ranjit Singh, who ruled for eighteen years, and defeated General Lake in a battle Randhar Singh Baldeo Singh Balwant Singh.

An account follows of the usurpation of Durjan Sāl and Mādho Singh.

The remaining portion of the history is devoted to the siege of Bhaatpuri by Lord Combermere, and the restoration of Rājah Balwant Singh in 1826. See Wilson, Mill's History of India, vol ix, p 183. A brief account of the Jāt Rājahs will be found in Tod, Annals of Rajasthan, vol ii, pp 369-371. See also an abstract of their history by Hamsukh Rāe in Elliot, History of India, vol viii, pp 360-368.

Written in ordinary Indian Ta'liq, with the headings in red.  
Dated, A H 1247.

Scribe <sup>ع</sup>قادر جیس

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## ROHILLAS

No 603.

foll. 172 lines 11 size  $9\frac{1}{2} \times 6$   $6 \times 4$ 

گل رحمت

## GUL-I-RAHMAT

History of Hâfiz ul Mulk Hâfiz Rahmat Khân the famous Rohilla chief who became the ruler of Kuthair in A.H. 1161 = A.D. 1748, played an important part in the Mahratta wars, and fell in the battle against Shujâ ud Daulah A.H. 1188 = A.D. 1774

Author Muhammad Sa'adat Yâr bin Hâfiz Muhammad Yâr Khân  
محمد سعادت یار بن حافظ محمد یار خان

Beginning —

سعی می که شایان شان الوهیت اسمع مزاور نثار بارگاه الت

The author was the grandson of Hâfiz Rahmat Khân and nephew of Muhammad Mustajab Khân. The latter had written a history of Hâfiz ul Mulk, entitled Gulistân-i Rahmat رحمت گلستان (see Elliot, History of India, vol. VIII., p. 301 Rien, i. p. 307). Our author says that the present work is an abridgment of his uncle's Gulistân i Rahmat but it is more copious than that work and contains more information

The date of composition given in the preface is A.H. 1249 = A.D. 1833

It is divided into four sections, called Rang as follows —

I. Genealogy of Hâfiz Rahmat Khân, and account of his ancestors, fol. 2<sup>b</sup>

II. Account of Ali Muhammad Khân and the arrival of Hâfiz Rahmat Khân in India, fol. 9<sup>b</sup>

III History of Hâfiz Rahmat Khân's administration in Kutâir, and of contemporary events till the time of his death, which took place in the midst of the battle with Shujâ'-ud Daulah, fol 30<sup>a</sup>

IV. Administration of Kuthair under Shujâ'-ud-Daulah Account of Hâfiz Rahmat Khân's descendants, fol 143<sup>a</sup>

An account of the work with extracts from it will be found in Elliot, History of India, vol viii, pp 302-312 See also Rieu, iii, p 1051<sup>b</sup>

The work has been lithographed at Âgrah, 1836

Written in large Nasta'liq, with the headings in red

Not dated, 19th century

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## OUDE

No 604.

fol. 151 lines 21 size 13 x 8 10 x 5½

عهد السعادت

## 'IMÂD-US-SA'ÂDAT

A history of Burhân-ul Mulk Sa'âdat Khân, the progenitor of the Nawwâbs and kings of Awadh and of his successors down to A.H. 1253 = A.D. 1837

Author Gulâm Ali Khân Naqawî ibn Sayyid Muhammad Akmal Khân غلام علي خان نقوي ابن سيد محمد اکمل خان

Beginning —

لغة فروشي منقار عندلیبان بہاد رخسار گلہستہ کہ رنگ و بوی  
گلہای بہاری الٰہ

Muhammad Fayd Baksh, of Kakāri in his history of Faylābād entitled Farah Baksh فرح بخشی calls the author Sayyid Gulām Ali Khân of Rāo Bareli, رائے بریلی. See Rieu I, p 809

We learn from the preface that the author's father served as a physician to Shāh Ālam and as a governor to Akbar II., and was residing at Dillī, to which place the author in his eighth year was taken. In the midst of the confusion which followed Gulām Qādir Khān Rohillā's insurrection A.H. 1202 = A.D. 1787 (the text, fol. 3 wrongly reads A.H. 1102, هزار و صد و دویست و ہجری) he fled to Lucknow while his father escaped to the Deccan from which place he went on a pilgrimage to Mecca. After his father's return to the Deccan the author met him there, A.H. 1213 = A.D. 1798 and spent seven years in his company. After his father's death he went back to his native land in A.H. 1222 = A.D. 1807 and entered the service of Colonel John



Baillie, the then Resident at Lucknow, who, after a long series of numerous honorific titles, covering fully one page, is designated thus

نواب معالي القاب سهر حیات هلال رکاب عطار کماست مسیری  
مسات بهرام شجاع عالسان بلند مکان حسنه نسب ناکبره  
حسب عماد الدوله اصل الملک خان بلی بهادر ارسلان جنگ -

and at whose request the author wrote the present work, completing it, according to his own statement at the end, on Friday, 22nd Shābān, A H 1223 = A D 1808

Burhān-ul-Mulk Sa'ādat Khān, whose former name was Mīr Muḥammad Amin, originally belonged to Nishāpūr. He came to India with his father Mirzā Naṣīr Nishāpūrī during the reign of Bahādur Shāh, and settled in Patna. Under Muḥammad Shāh he held the Fawā'id of Bayānah, and was in A H 1136 = A D 1723 appointed Sūbahdār of Awadh with the title Sa'ādat Khān. Later on he received the title of Burhān-ul-Mulk. He was made a prisoner in the battle of Kānāl, A H 1151 = A D. 1738, and shortly after died of his wounds. He was succeeded by his nephew and son-in-law Abu 'l-Marrūr Khān Safdar Jang, from whom the later kings of Awadh are lineally descended.

The events are narrated under numerous subject headings, and the most important of these are as follows —

History of Burhān-ul-Mulk, fol 3<sup>b</sup>

Nizām-ul-Mulk Āsaf Jāh and other Amīns, fol 16<sup>a</sup>.

History of Safdar Jang, fol 24<sup>b</sup>

Mahābat Jang in Bengal, fol 26<sup>a</sup>

Shujā'-ud-Daulah, fol 53<sup>b</sup>

History of the Sikhs, fol 57<sup>a</sup>

Invasion of the Mahrattas under Bālājī Rāo, and war with Ahmad Shāh, fol 64<sup>a</sup>

Qāsim 'Alī Khān, Nizām of Bengal, fol 77<sup>a</sup>

Āsaf-ud-Daulah, fol 100<sup>b</sup>

Sa'ādat 'Alī Khān, fol. 138<sup>b</sup>

The last event narrated is Sa'ādat 'Alī Khān's meeting with Marquis Wellesley at Kānpūr, A H 1216 = A D 1801

For other copies of the work, see Rieu, i, pp 308 and 961, Morley, Descriptive Catalogue, p 93

The work has been lithographed, with an appendix, containing a detailed account of Bālā Rāo, at Lucknow, 1864. See also Elliot, History of India, vol viii, pp 394-402, where an account of the work and of its expanded recension by the author, under the title Nigāi Nāmāh-i-Hind, is given. It is one of the sources of H. G. Keen's 'Fall of the Moghul Empire,' p 295

Written in ordinary Indian Ta liq with the headings in red.

Not dated 19th century

Notes and emendations are occasionally found in the margins. The word **تاریخ**, written in red at the end of the MS., suggests that the copy was revised and compared

No 605.

fol. 310 lines 13 size  $11\frac{1}{2} \times 8\frac{1}{2}$  8 x 4

تاریخ مختصم

# TÂRÎKH-I-MUHTASHIM

History of Burhân ul Mulk, the founder of the Awadh dynasty and of his successors, down to the death of Nasir ud Din Haydar A.H. 1263 = A.D. 1837

Author Muhammad Muhtashim Khân bin Nawwâb Mahabbat Khân Bahâdur Shâhid Jang son of Hâfiz-ul Mulk Hâfiz Rahmat Khân Bahâdur محمد مختصم خان بن نواب مصطفی خان بہادر شہباز جنگ حافظ حاکم الملک حافظ رحیم خان بہادر

Beginning

الصد لله الملك القديم المنان الكريم الرؤف الرحيم هو الاول والآخر والظاهر والباطن وهو بكل شيء عليم -

Regarding his sources, the author tells us in the preface that he has depended upon the testimony of credible witnesses, and that in the latter portion of the work he has recorded those events which happened under his personal observation

According to the author's statement the work is divided into two Tabaqât. The subscription at the end of the present copy states that it comprises the first Tabaqah only تمام شد طبعه اول تاریخ مختصم

Contents —

History of Nasir ud Din Haydar's ancestors, fol. 2

History of Burhân ul Mulk he defeats Bâjt Râo, fol. 7\*

History of Safdar Jang his battle with Ahmad Khân fol. 2 \*

Death of Safdar Jang and the reign of Shujâ ul Mulk fol. 30\*

Death of Shujā'-ud-Daulah, and the reign of Nawwāb Āṣaf-ud-Daulah, fol 87<sup>b</sup>

Death of Mukhtār-ud-Daulah, fol 99<sup>a</sup>

History of Sa'adat 'Alī Khān, fol 131<sup>a</sup>.

Death of Sa'adat 'Alī Khān and the accession of Guzi-ud-Dīn Khān Haydar, fol 153<sup>a</sup>

Accession of Nasir-ud-Dīn Haydar, A.H. 1243 = A.D. 1827, fol 175<sup>a</sup>.

The history of Nasir-ud-Dīn Haydar's reign is narrated year by year, and ends with an account of his death in the eleventh year of his reign, A.H. 1253 = A.D. 1837, and the accession of Nasir-ud-Daulah Bahā Bahādur

Written in fair Nasta'liq, on blue paper

Dated Ramadān, A.H. 1217

The seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Khawrshīd Nawwāb are found at the beginning and end of the copy

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## BALGRÂM

No. 606.

foll. 336 (pp 671) lines 13 size  $7\frac{1}{2} \times 6$   $6 \times 3$ 

سورة الطورس

## TABSIRAT-UN-NÂZIRÎN

A rare and valuable work containing historical and biographical notices relating chiefly to Balgrâm.

Author Sayyid Muhammad bin Mir Abd ul-Jalil bin Sayyid Ahmad Husayn Wâsiṭī Balgrāmī سید محمد بن میر عبد الجلیل بن سید احمد حسینی واسطی بگرامی

Beginning —

الصد لله محول المهود والاعوام ومقلب الليالي والايام والصلوة والسلام الح

The author belonged to the distinguished Wâsiṭī Sayyid family of Balgrâm, known for its learning and sanctity. His father Mir Abd ul-Jalil Balgrāmī a profound scholar in Arabic, held the posts of Bakhshī and Waqāī Nigār under Aurangzeb, and died in Dihli, A.H. 1138 = A.D. 1725 at the age of sixty-six.

Sayyid Muhammad, who was born in Balgrâm A.H. 1101 = A.D. 1689 was a man of great literary taste. On his father's retirement from the court, he succeeded him in the same posts and served with honour and distinction for many years. He was an eye-witness of most of the events narrated by him. An account of the author's life is given in a scattered form in Âzād's Ma'âzīr ul Kirām, as well as in the present work.

The date of composition of the present work, given by the author is A.H. 1182 = A.D. 1768

The work is divided into a Muqaddimah, a Maqûlah, and a Khâtimah, as follows —

**Muqaddimah** Biographical notices of seven eminent Sayyids who lived in Balgrâm before A H 1100 = A D. 1688, p 4. Accounts follow of —

(1) Mir Sayyid Abu 'l-Farah, the ancestor of the Wâsitî Sayyids, who settled in Balgrâm, A H 614 = A D 1217, for which the words داد خدا form a chronogram, p 4

(2) Mir 'Abd-ul-Wâhid bin Sayyid Ibrâhîm bin Sayyid Qutb-ud-Dîn, who adopted the poetical *nom de plume* Shâhidî, and wrote several works such as کتاب سائل, شرح نزهة الارواح مر حسنی, شرح کافه این, حل اسباب دیوان حافظ, حل مشہاب, شرح حقائق ہدی, حاجت تا صحت غیر مصرف قصہ حاریرادر. He was a disciple of Shah Safi, and died A H 1017 = A D 1608, p 10

(3) Mir Sayyid Tayyib, son of 'Abd-ul-Wâhid, who was an intimate friend of the celebrated Shaykh 'Abd-ul-Haqq Dihlawî, he died 5th Rabî' I, A H 1066 = A D 1655, p 15

(4) Mir Sayyid Mahmûd bin Sayyid Husayn bin Sayyid Peyârah bin Sayyid Mahmûd, died in Ramadân, A H 1024 = A D 1615, p 20

(5) Mir Sayyid Karam Ullah bin Sayyid Lutf Ullah bin Sayyid Hasan bin Sayyid Peyârah bin Sayyid Mahmûd, died 12th Rajab, A H 1073 = A D 1662, p 21

(6) Mir Sayyid Ismâ'il bin Sayyid Qutb-i-'Âlam bin Sayyid Dolârah bin Sayyid 'Abd-un-Nabî, died A H 1088 = A D 1677, p 25

(7) Mir Sayyid Ahmad bin Sayyid 'Abd Ullah bin Sayyid Mahmud, who was the author's grandfather. He wrote good Nasta'liq and Shikastah, and was an eminent Inshâ writer, compiled a dictionary, entitled راد الصراط, was at first attached to the service of Nawwâb Murtadâ Khân Bukhârî, and after his death to Nawwâb Mukarram Khân 'Âlamgîrî, died at Murâdâbâd, Sanbhal, 4th Jumâdâ I, A H 1096 = A D 1684, p 27

**Maqûlah** Historical notices of the lives of famous men in Balgrâm, and its neighbourhood, and of contemporary events which took place in Hindûstân, arranged in chronological order, from A H 1101 = A D 1689, the year in which the author was born, to A H 1182 = A D 1768, the date of composition of the work, p 35

**Khātimah.** Records of solar eclipses and remarks on chronograms and various chronicles, p. 661

A copy of the work is noticed in *Rieu*, iii. p. 963.

Written in fair *Nasta'liq* with the headings in red.

There are two colophons at the end of the copy. The first is dated Friday 29th Jumādā, A.H. 1200 corresponding to 25th July 1873. The second, bearing the scribe's name محمد حسن خان ابی چاند خان is dated Mājipūr latna, Thursday 2nd December 1875. It seems probable that the MS was transcribed from the copy bearing the first colophon.

The signature of J. H. Blochmann dated 1895, with the remark, "This is a rare history" is found on the fly leaf at the beginning.

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## BANÂRAS.

No. 607.

fol. 157, lines 17, size 11 × 7, 7½ × 4

تحفة تارہ

## TUHFĀH-I-TÂZAH.

A history of the Zamîndârs of Banâras from the time of Râjah Mansâ Râm to the deposition of Râjah Chait Singh in A H 1195 = A D 1780

Author Khayr-ud-Dîn Muhammad, حیر الدین محمد

Beginning —

مسامس حداوندیکہ در دیوان داتش دربان دانش سراج فکر  
نہوان رسمد —

Khayr-ud-Dîn Muhammad, who has been already mentioned as the author of 'Ibrat Nâmah, No 587, tells us in the preface to the present work that Europeans are given to collecting historical information connected with any place where they happen to go. He adds that his literary attainments obtained for him free access to many European officials, and at their desire he wrote several historical works. He wrote this work by the order of Mr Abraham Welland, مسٹر ابراہم ولند, in whose company he visited Jaunpûr. He died about A H 1242 = A D 1827.

In the course of his narrative the author frequently refers to himself, and on fol. 130<sup>b</sup> relates circumstances which saved him from being plundered by the attendants of Râjah Chait Singh, who had looted the boats of the English. On fol. 156<sup>b</sup> he refers to an earlier composition, گوالیار نامہ, also called گوالیار, a history of Gwalior from the earliest times to A H 1200 = A D 1785 (see Rieu, III, p. 1028).

In the preface the work is said to be divided into five chapters, but this copy like those mentioned in *Rieu* iii., p. 964 and *Ethé*, *India Office Lib. Cat.*, No 483 comprises the first three only, as follows —

- (1) Rājah Mansā Rām and his relatives, fol. 2<sup>a</sup>
- (2) Rājah Balwand Singh (A.H. 1162-1184 = A.D. 1740-1771) fol. 20<sup>a</sup>
- (3) History of Rājah Chait Singh (A.H. 1185-1195 = A.D. 1771-1781), fol. 56<sup>a</sup>

In the second and third chapters the events are narrated year by year and with great minuteness. According to the author's statement at the end, the other two chapters, containing the history of Rājah Mahipat Narāyan and Rājah Udit Narāyan were to form a second volume, beginning with A.H. 1196 = A.D. 1782. It is probable that he did not survive to carry out his plan.

The work is also known as *Balwand Nāmāh*.

Written in ordinary Indian Tālīq

Not dated 19th century

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### No 608.

fol. 220 lines 18 size 8½ × 7 6 × 4

An anonymous history of the Zamindārs of Bārāras from the time of Rājah Mansā Rām to the deposition of Rājah Chait Singh, A.H. 1195 = A.D. 1780

Author Gulām Husayn Khān ibn Himmat Khān غلام حسین خان ابن ہمت خان

The work is preceded by an introduction written by Gulām Husayn Khān's grandson Subhān All ibn Hasan All Khān in which he says that his grandfather wrote a history of the Zamindārs of Bārāras, basing it on his personal observations as well as on accounts which he had personally received from Rājah Balwand Singh. This history remained unnoticed until Subhān All gave publication to it, with slight changes in the style, in its present form. He dedicates the work to Rājah Isari Parshād Narāyan who succeeded his uncle Udit Narāyan in March, 1835

Subhān All's introduction begins thus on fol. 1<sup>b</sup> —

ارتقای مرقعات سخن محمد و ثنائی مددعی امست الحق



Gulâm Husayn Khân's preface begins thus on fol 3<sup>b</sup> —

حمد و نای بی مسها خالقی را سراوار است که ار حاک تیره ابو  
السر عکله السلام آمزیده الح

In this preface Gulâm Husayn Khân highly eulogises Rājah Balwand Singh, to whom he dedicates the work. He was attached to the service of the Rājah, and, after his death, to that of his son and successor Rājah Chait Singh. He was a constant companion of Rājah Chait Singh, enjoyed his full confidence, and took an active part in most of the events narrated by him. Towards the end he says that after Rājah Chait Singh's deposition, he went on a mission to Lord Cornwallis at Lucknow, to plead for mercy for the Rājah, but returned disappointed.

Contents —

Rājah Mansâ Rām, his contest with Baiyār Singh, fol 6<sup>b</sup>

Rājah Balwand Singh, fol 62<sup>b</sup>

Rājah Chait Singh, fol. 105<sup>a</sup>

One or two folios are wanting at the end, and the MS breaks off with the following lines —

هرکه آمد بجهان نفس حرائی دارد  
در حرائات مرسد که هسار کجاست

والحمد لله والمنة که نام مهاراجه بلوند سگه نوساده ننس نوباده  
گلستان امارت و نمر چس حبان ریاست —

On the binding the work is endorsed as "Balwand Nāmah," for a copy of which see the preceding No.

Written in fair Nasta'liq, within gold and coloured borders, on various coloured papers, with double-page 'Unwāns and head-pieces on foll 1<sup>b</sup>-2<sup>a</sup> and 3<sup>b</sup>-4<sup>a</sup>. The headings are written in red.

Not dated, 19th century

## BENGAL

No 609

foll. 244; lines 14 size  $9\frac{1}{2} \times 6\frac{1}{2}$   $6 \times 3\frac{1}{2}$ 

مظفر نامہ

## MUZAFFAR NÂMAH

A detailed history of the Nizāms of Bengal, from Nawwāb All Wardi Khān Mahābat Jang to A. H. 1186 = A. D. 1772, when Nawwāb Sayyid Muhammad Ridā Khān better known as Muzaffar Jang was deposed by the English.

Author Karam Ali کرم علی

Beginning —

حد نامحدود و شکر نامحدود سراوار صالحی اسے کہ بہت امر  
 کن لسنہ دو کرن برداشت الہ

The author who belonged to the family of the Nāzims, was attached to the service of Muzaffar Jang. He states in the preface that in A. H. 1186 = A. D. 1772 when his patron fell into the hands of the English, a general discontentment prevailed throughout Bengal. He then observes that he wrote the work "to alleviate his grief." He dedicated it to his patron Muzaffar Jang after whose name he entitled it.

Spaces for headings have been left blank throughout.

A copy of the work is noticed in Riou i., p. 313 and another in Ethé, India Office Lib. Cat., No. 470

The present MS is wrongly endorsed on the binding as "Tā'rikh i Muzaffari" which is an altogether different work.

Written in fair Nasta'liq excepting foll. 232 to 244 which are written in a different hand inclined to Nīm-Shikastah. The lower portion of fol. 178<sup>a</sup> and the whole of fol. 178<sup>b</sup> are left blank but the text remains unaffected.

Not dated 19th century

A seal of Shuja Ali Khān Bahādur dated A. H. 1230 is fixed at the end of the copy

## GUJARÂT.

No. 610

foll 363, lines 17-21, size  $9\frac{3}{4} \times 5\frac{1}{4}$ ,  $7\frac{1}{2} \times 3\frac{3}{4}$ 

مرآت سکندری

## MIR'ÂT-I-SIKANDARÎ.

History of the kings of Gujarât to the death of Sultân Muzaffar Shâh III, A H 1000 = A D 1591

Author Sikandar bin Muhammad, surnamed Manjhû bin Akbar (but in Rieu, i, p 287, and Ethé, Bodl Lib Cat, No 272, etc, Manjhû Akbar), مکندر ابن محمد عرف منجهو ابن اکبر.

Beginning —

الحمد لله الذي جعل فردا من افراد البشر سلطان الامن الانام الح

The author was an eye-witness of most of the events connected with the last struggle of the dynasty, and of the campaign which resulted in the death of Muzaffar Shâh. In the preface he mentions several earlier histories of Gujarât, but observes that all of them were written during the lifetime of the kings they describe, and are not free from partiality. He adds that no one of them was a comprehensive history of the dynasty. He therefore in the present work has given an impartial and comprehensive account of it.

The work was completed, according to Mir'ât-i-Ahmadi and Bird's History of Gujarât, pp 99 and 175, in A.H 1020 = A D 1611, or according to the copy in Ethé, Bodl Lib Cat, No 273, in A H 1022 = A D 1613. See, besides the references given above, Morley, Descriptive Catalogue, p 83, W Pertsch, Berlin Catalogue, p 488, and Sir Edward Clive Bayley, "The Local Muhammadan Dynasties Gujarat," London, 1886, where an almost complete translation of the work, with numerous annotations, is to be found. The text has been lithographed, A H 1246, and printed at Bombay, 1851.

Foll 1-194 of the present MS lack the headings, for which spaces have been left blank.

Foll. 198<sup>a</sup> line 1 to 295<sup>b</sup> line 6 are a repetition of foll 25<sup>b</sup> line 2 to 194<sup>b</sup> line 17

Folios have been misplaced in several places. The right order seems to be 1-164<sup>b</sup> 168<sup>a</sup> 165<sup>b</sup> 168 167 165<sup>a</sup> 169-351 362 353-357 352, 359-363 There are lacunae after foll. 4<sup>b</sup> 134<sup>b</sup> 361<sup>b</sup> and 362<sup>b</sup>

Foll. 195-197 are blank

Written in learned Nasta'liq Foll. 1-194 written in careless Indian Ta'liq are supplied in a later hand. Marginal notes in English written by some Englishman, are found here and there.

Not dated apparently 18th century

## No 6II

foll. 73<sup>b</sup> lines 19 size 11 x 6½ 8 x 4

• مرآت احمدی

## MIR'ÂT-I-AHMADÎ

A detailed history of Gujarât from the foundation of the monarchy to the defeat of the Mahrattas in A.H. 1174 = A.D. 1760

Author Ali Muhammad Khân علي محمد خان

Beginning —

فہرس نسخہ دفتر کل حید پادشاہ مالک الملکی کہ نصیب و عزل  
فرمانروان ممالک ہند اقلیم و والیان تخت و دیہیم و اورنگ  
نشینان کہ کلاہ آج

It appears from the author's statement in the preface that he was appointed Diwân of Gujarât towards the close of the reign of Muḥammad Shâh. In A.H. 1161 = A.D. 1748, Aḥmad Shâh being then emperor the author with the assistance of Mithâ Lal Kâsyath, whose family for three generations wrote the revenue returns of the Subahs of Aḥmadâbâd, compiled an extensive revenue return to which he gave the title مرآت احمدی صوبہ احمدآباد گجرات and to which he added an appendix dealing with historical events. He subsequently detached the historical portion from the revenue return and expanded it into a separate work. He began this new work in A.H. 1160 = A.D. 1760



For further particulars of the work see Rien, 1. p 288 Morley Descriptive Catalogue, pp. 84-86 Catal. Codd Or Lugd. Batav., vol III., p 18 Ethé, India Office Lib Cat. No. 444 A portion of the work has been translated into English by Dr James Bird, and published under the title of "Political and Statistical History of Gujarāt," London 1885 See also Bayley The Local Muhammadan Dynasties of Gujarāt," p xix. sq and p 2 sq (where a condensed translation of the earlier part of the work is given)

Written in fair Nasta'liq with the headings in red

Dated 25 Shabān A.H 1199

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# ‘ÂDIL SHÂHÎS.

No. 612.

fol 271, lines 17, size  $12 \times 8\frac{1}{2}$ ,  $9\frac{1}{4} \times 5\frac{1}{2}$

سنانین السلاطین

## BASÂTÎN-US-SALÂTÎN.

A history of the ‘Âdil Shâhî kings of Bijâpûr to the conquest of the country by Aurangzib.

Beginning —

سیاس گوناگون و سایش از حد افرون مر صانعی را مرد که  
بقدرت کامله و صعت نالعه آله

In Rieu, 1, p 319, where three copies are mentioned, the work is ascribed to Ġulâm Muntadâ, surnamed Sâhib Hadîat, علام مرتضیٰ المدعو له صاحب حصرت, son-in-law of ‘Abd Ullah Sâhib, and the date of composition is given as A H 1237 = A D 1821. The author's name, Muhammad Ibrâhîm uz-Zubayrî, محرر این موحر که مقبر حقیر, given in the preface to the present copy, agrees with that in Morley, Descriptive Catalogue, p 79, and Etche, India Office Lib Cat, No 455, and their date of composition, A H 1240 = A D 1824, is also found here on fol 268<sup>a</sup>, where the author says that it is now the eighth year since the conquest of the whole Mahratta territory by the English in A H 1232 = A D 1816. In the subscription at the end of the present copy, the copyist, in agreement with Rieu, *loc cit*, ascribes the work to Hadrat Sâhib Hadrat, son-in-law of Shâh ‘Abd Ullah Husaynî, but gives A H 1240 = A D 1824 as the date of composition —

تمت الرماله المسماه به ساطین (سائنس) السلاطین بعونه  
و کرمه - این کتاب مذکور که حدید در احوال عادلشاهه نادرشاهان  
دارالطفر بهجاپور در سنه ۱۲۴۰ هجری حصرت صاحب حصرت قبله

داماد حضرت حقایق آگاه شاه عبدالله حسینی مد ظله العالی  
تالیف فرموده بودند

After dwelling at some length on the value of history the author enumerates six well-known authorities as those on whose writings he based his work.

The name of Mr Grant, to whom, according to Rieu, the author intended to present this work, is not mentioned in our copy

The work is divided into eight sections called Bustān (garden) comprising the following eight reigns —

Bustān I. Yūsuf Âdil Shāh who founded Bijāpūr A.H. 919 = A.D. 1513, preceded by an account of the origin of the Adil Shāhi family fol. 8

Bustān II. History of Ismā'il Âdil Shāh, who ascended the throne, A.H. 925 = A.D. 1519 fol. 14

Bustān III. Ibrāhīm Âdil Shāh, A.H. 941 = A.D. 1534 (not A.H. 981 as given in Rieu) fol. 24<sup>b</sup>

Bustān IV. Ali Âdil Shāh A.H. 965 = A.D. 1557 fol. 33<sup>b</sup>

Bustān V. Ibrāhīm Âdil Shāh, A.H. 983 = A.D. 1580 history of the foundation of Nauraspūr and the invention of the Id : Nauras fol. 71<sup>b</sup>

Bustān VI. Sulṭān Muhammad, A.H. 1037 = A.D. 1627 fol. 129<sup>b</sup>

Bustān VII. Ali Âdil Shāh II., A.H. 1048 = A.D. 1638, fol. 167

Bustān VIII. Sulṭān Sikandar A.H. 1083 = A.D. 1672, fol. 204

The reign of Sulṭān Sikandar is followed by a brief summary of the reign of Aurangzib after his conquest of Bijāpūr and the subsequent period down to the English conquest.

Written in careless Indian Ta liq with the headings in red

Dated 19th Dul hijjah A.H. 1241 corresponding to A.D. 1825

The MS is in a damaged condition



## QUTUB SHÂHÎS.

No. 613

fol 313, lines 15, size  $9\frac{1}{2} \times 6$ ,  $7 \times 4$ 

تاریخ سلطان محمد قطب شاهي  
TÂRÎKH-I-SULTÂN MUHAMMAD  
QUTUB SHÂHÎ.

A history of the Qutub Shâhî dynasty of Golconda from its origin to A H 1025 = A D 1616

Beginning —

نحمدیکه شهر بلند پروار اندیشه ساخت کمریای آن طرآن  
نتوان نمود الح

In the preface the author, who does not mention his name, says that he was ordered by his royal patron, Sultân Muhammad Qutub Shâh, to make an abridgment of a history of that king's predecessors written by a servant of the Qutub Shâhî court, not mentioned by name (یکی ار) (حاکران این درگاه). The result was the present work. It is stated in the *Khâtimah*, fol 305<sup>b</sup>, that the author commenced the work towards the end of Sha'bân, A H 1026 = A D 1617, and completed it at the beginning of the following year, A H 1027 = A D 1618.

Dr Rieu holds that the history from which the present work has been abridged "is in all probability the work which Firūshah was not able to procure, and which he ascribes to Shâh Khwv Shâh, a native of Irac."

The work is divided into a Muqaddimah, four Maqâlahs and a Khâtimah, as follows —

Muqaddimah — History of Amir Qarâ Yûsuf Turkamân, and of his ancestors and children, fol 3<sup>a</sup>

Maqâlah I. — History of Sultân Qulî Qutb-ul-Mulk, the founder of the dynasty, who died in A H 950 = A D 1543, fol 31<sup>a</sup>

Maqālah II.—History of the reign of Jam\_hid Quṭb-ul Mulk to his death in A.H. 957 = A.D. 1550, and of his son Subhān Qulī, who was deposed after reigning a few months, fol. 103<sup>a</sup>

Maqālah III.—History of Ibrāhīm Quṭub Shāh, who died in A.H. 988 = A.D. 1580 fol. 12<sup>b</sup>

Maqālah IV.—History of Abū 'l Fath Muḥammad Qulī Quṭub Shāh, who died in A.H. 1020 = A.D. 1611 fol. 218<sup>b</sup>

Khātimah.—History of the reigning king Abū 'l Muẓaffar Abū 'l Manṣūr Sulṭān Muḥammad Quṭub Shāh from his accession 17th Dūl-qadab A.H. 1020 = A.D. 1611 to the end of A.H. 1025 = A.D. 1616 fol. 289<sup>b</sup> It ends with copious specimens of Sulṭān Muḥammad Quṭub Shāh's poetical compositions.

In the concluding lines the author says that if chance favours him he will write further accounts of his royal patron.

See Morley Descriptive Catalogue, pp. 82, 83 Leyden Catalogue vol. viii., p. 10 Rieu i., p. 320 The account of the Quṭub Shāhi kings, extending to the end of Muḥammad Qulī Quṭub Shāh's reign, A.H. 1020 = A.D. 1611 given in Briggs Firiḥtah, vol. iii., pp. 391-484 is a short abstract of the present work.

Written in hasty Taḥq within red ruled borders.

Dated Friday 12th Rajab, A.H. 1171

## NIZÂMS.

No. 614.

foll 31, lines 11, size  $7\frac{1}{2} \times 1\frac{1}{4}$ ,  $5\frac{1}{2} \times 3\frac{1}{4}$ 

Historical memoirs relating to the military transactions which took place between Nizâm 'Alî Khân (A H 1175-1217 = A D 1762-1802), son of Nizâm-ul-Mulk Âsaf Jâh, and Bâji Râo Peshwa's son Raghû Nâth Râo, and other Mahratta chiefs

Author Muhammad Fayd Bakhsh Qadî, of Aurangâbâd, محمد  
مبص حسن قاصي اورنگ آبادي

Beginning —

سائنس بي تياس سارگاد داوري كه ظل مكرمنس معس حكام اهل  
اسلام است الح

We learn from the preface that when Nizâm 'Alî Khân Bahâdur was marching against Raghû Nâth Râo, he asked the author to write down the events without any exaggeration. Hence the present composition.

The memoirs begin with the 22nd of Sha'bân, A H 1187 = A D 1773, and end with the defeat and flight of Raghû Nâth Râo towards the Narbadâ, 6th of Rabi' I, A H 1188 = A D 1774.

Written in careless Indian Ta'liq

Not dated, 19th century

No 615.

foll 34, lines 12, size  $9\frac{1}{2} \times 5\frac{3}{4}$ ,  $8\frac{1}{4} \times 1\frac{1}{2}$ 

تاریخ عباد الملك

## TÂRÎKH-I-'IMÂD-UL-MULK.

History of 'Imâd-ul-Mulk Gâzi-ud-Dîn Khân, son of Gâzi-ud-Dîn Khân Firûz Jang, and grandson of Nizâm-ul-Mulk Âsaf Jâh

Author Abd ul Qâdir Khân alias Gulâm Qâdir Khân Jâisi son of Maulavi Waqil Ali Khân, عبد القادر خان عرف غلام قادر خان، جاسی ملازم سرکار انگریز بہادر ابن مولوی واصل علی خان جاسی القضاۃ بنگال

Beginning —

قابل مسجد دامت المعبود امست کہ الوہیتش تسلیم اہل اسلام و  
ہیود و فرقہ نصاریٰ و یہود —

Ġāzi ud Dīn Khān with his original name Shihāb-ud Dīn شہاب الدین was appointed Amīr ul Umārā, and afterwards Wazīr by the emperor Ahmād Shāh (A.H. 1161–1167 = A.D. 1748–1754) and Ālamgīr II. (A.H. 1167–1178 = A.D. 1754–1760). He received the title of Imād ul Mulk Ġāzi ud Dīn Khān from Ahmād Shāh, whom he imprisoned and blinded and later on he assassinated Ālamgīr II. He was a poet and adopted the *takhallus* Nizām. A copy of his Diwān is noticed in Rieu, ii., p. 720. For his life see Khuzānah i Amīrah p. 50 Maṣṣar ul Umārā vol. ii., pp. 847–856 Sprenger Oude Catalogue, p. 278 and Garcin de Tassy Litt. Hind., vol. ii., p. 476

The author does not give any title to the work, but in an endorsement on a fly leaf at the beginning it is called *Tārīkh i Imād ul Mulk*.

The work comprises thirteen Faṣla, as follows —

- I. History of the ancestors of Nawwāb Ġāzi ud Dīn Khān Imād ul Mulk his birth, fol. 3<sup>a</sup>
- II. Revenue settlement by Abu 'l Manṣūr Khān Ṣafdar Jang fol. 9<sup>a</sup>
- III. Ṣafdar Jang's contest with the Afghāns and the Rohillas. Ġāzi-ud Dīn Khān becomes Wazīr fol. 9<sup>b</sup>
- IV. Dismissal of Ġāzi ud Dīn Khān from the Wazīrat and his re-installment. Imprisonment of Ahmād Shāh, fol. 16<sup>a</sup>
- V. History of Ālamgīr II. Ġāzi ud Dīn Khān is retained as Wazīr fol. 16<sup>a</sup>
- VI. Ġāzi ud Dīn Khān's displeasure with the Mahrattas. Ahmād Shāh Abdālī's advance, fol. 16<sup>b</sup>
- VII. Prince Ali Gauhar's march against Shujā ud Daulah by Ġāzi ud Dīn Khān's advice, fol. 19<sup>a</sup>
- VIII. Raghū Nāth Rāo, son of Bājī Rāo, advances on Hindūstān. Ġāzi ud Dīn Khān goes to Mathrā with prince Ali Gauhar fol. 19<sup>b</sup>
- IX. Imprisonment and death of Intizām ud Daulah son of Qamar ud Dīn Khān, A.H. 1170 = A.D. 1756 fol. 20<sup>a</sup>

- X Gāzi ud-Dīn Khān sends his men to arrest prince 'Alī Gauhar, who faces them with fortitude and escapes arrest, fol 20<sup>b</sup>
- XI Rise of the Mughal army against Gāzi-ud-Dīn Khān; murder of 'Ālamgīr II, fol 22<sup>a</sup>
- XII Ahmad Shāh Durrānī advances to India for the second time at the request of Shujā'-ud-Daulah, Najīb-ud-Daulah and Najīb Khān Rise of the Mahrattas, fol 23<sup>a</sup>
- XIII History of the reign of Shāh 'Ālam Padīshah, fol 25<sup>b</sup>

The history ends with an account of the last days of Gāzi-ud-Dīn Khān, followed by a short account of his descendants and children

In the conclusion the author says that in A H 1211, corresponding with A D 1797, when he was in Lucknow, Shāh Abdālī of Kābul marched against India. At this juncture he came to know from reliable sources that Gāzi ud-Dīn Khān was in the service of Shāh Abdālī. Later on he says that after the Shāh's return to Kābul Gāzi-ud Dīn went to Kālpī, where he died and was buried.

W Irvine, in his "Bangash Nawabs of Farrukhābād," Jour As Soc Beng, vol xlviii, part 1, 1879, p 130, says that 'Imād ul-Mulk died at Kālpī on the 10th Rabī' II, A H 1215 = 1st September, 1800, and was buried at the shrine of Shaykh Farīd Shakāganj at Pākpatan.

Written in large Indian Ta'liq, with the headings in red

Not dated, 19th century

A note at the end, in the handwriting of the donor (Khān Bahādur Khudā Bakhsh Khān, C I E), dated 13th June, 1893, says that the MS was transcribed for him by Maulavī 'Abd-ul-'Azīz's son Maulavī 'Alī Asgar.

No 616.

fol 311, lines 14, size 9½ × 5½, 7 × 4

آصف نامہ

ÂSAF NÂMAH.

A history of the Nizāms of Haydarābād, and especially of Nizām 'Alī Khān, son of Nizām-ul-Mulk Âsaf Jāh, who, after deposing and imprisoning his brother, Salābat Jang, assumed the government of the Deccan in A H 1175 = A D 1761, and reigned till A H 1217 = A D 1802

Author Tajallī 'Alī, علي علي

Beginning —

اشعه سایش لی آلیس مر احدی را مرد که از خلوت خانه غیب  
هویت خود را به هویت غیب جلوه گر ساخت آت

The author was attached to the service of Nizām Ali Khān and was not only an eye-witness of the events which he narrates, but took part in most of them. He deals at length with the history of his patron and brings down the narrative to Shawwāl, A.H. 1206 = A.D. 1792 after which the work breaks off suddenly. It seems probable that the author died soon after that date.

On fol. 168<sup>b</sup> the author designates the work آصف نامہ Āṣaf Nāmāh —

درین سال مبارک فال فقیر مولف این آصف نامہ را حکم عالی  
شرف لشاد پیوست آت

See Rieu, iii., p. 1037 ff. where a copy of the work is mentioned under the title *Tuzuk i Āṣaf* ترک آصفی and Ethé, India Office Lib. Cat., No. 467 where it is styled *Tadkirah i Āṣaf* تذکرہ آصفی.

Contents —

History of Nizām Ali Khān's predecessors, fol. 5<sup>a</sup>

History of Nizām ul Mulk Āṣaf Jāh I. (born A.H. 1082 = A.D. 1671 died A.H. 1161 = A.D. 1748) fol. 8<sup>a</sup>

History of Nawwāb Nāṣir Jang (died A.H. 1164 = A.D. 1750), fol. 17<sup>a</sup>

Reign of Salābat Jang (deposed A.H. 1175 = A.D. 1762) fol. 22<sup>b</sup>

Reign of Nizām Ali Khān Āṣaf Jāh II. (born Shawwāl, A.H. 1146 = A.D. 1733, died A.H. 1217 = A.D. 1802), fol. 54

The narrative suddenly breaks off with the following words, in the midst of an account of the famine which visited Hyderabad in A.H. 1217 = A.D. 1802 —

به سبب هجوم و ازدحام گرسنگان و اوباشان که غیر از بوج گوی  
حرفی بر زبان لی آوردند اگرچه نادید

Written in ordinary Indian Ta liq with the headings in red.  
Not dated 19th century

No. 617.

fol 95, lines 13, size  $9\frac{1}{4} \times 5\frac{1}{4}$ ,  $7 \times 3\frac{1}{2}$ 

وقایع دکن

## WAQĀI'-I-DAKAN.

A history of the Nizāms of Haydarābād from the origin of the Nizāmat to A H 1233 = A D 1817

Author Fayd Haqq Siddiqi ul-Qādirī ul-Chishtī, alias Muhammad Fayd Ullah, مص حق صديقي القادري الجشني عرف محمد مص الله

Beginning —

بعد حمد رب العالمين و نعت سيد المرسلين حاتم النش و آله  
و اصحابه —

In the preface the author tells us that he spent many years under the protection and patronage of Nawwāb Mumtāz-ul-Umarā Bahādur and Rājah Shām Rāj Bahādur, and wrote the present work in A H 1236 = A D 1820

Contents —

History of Nizām-ul-Mulk Āsaf Jāh (died A H 1161 = A D 1748), fol 4<sup>a</sup>.

Reign of Nawwāb Nāsir Jang (A H 1161-1164 = A D 1748-1750), fol 6<sup>b</sup>

Reign of Salābat Jang (A H 1164-1175 = A D 1750-1761), fol 14<sup>b</sup>

Reign of Nizām 'Alī Khān (A H 1175-1217 = A D 1761-1802), fol 17<sup>a</sup>

Death of Nizām 'Alī Khān and the accession of Sikandar Jāh, fol 49<sup>a</sup>

The concluding portion of the work treats of the affairs in Haydarābād, brought down to A H 1233 = A D 1817

Written in ordinary Indian Ta'liq, with the headings in red

In the colophon, dated Thursday, 5th Dūl-hijjah, A H 1241, the scribe غويي لعل says that he transcribed this copy by the order of Rājah Shambhū Parshād Bahādur

## HOLKARS

No 618.

fol. 17, lines 11 size 10 × 5½; 6¼ × 3½

وقائع هولکر

## WAQÂ'I-I-HOLKAR.

History of Jaswant Râo Holkar son of Takûji Holkar and brother of Kâshî Râo, whom he succeeded as chieftain of Indor about A.H. 1217 = A.D. 1802. He became insane in 1806 and died in 1811

Author Mohan Singh, موہن سنگھ

Beginning —

خداوند اداي مراتب ثنائى كه اوليا و السيا كوس ما حرفتاك حق  
معرفتاك زده باشد آله

In the preface the author after eulogising the reigning king Muhammad Akbar II. (A.H. 1221-1233 = A.D. 1806-1837) says that he wrote this work at the desire of Bakhshî Bhawânî Shankar who played an important part in the history of the period

The author completed the work in A.H. 1223 = A.D. 1808, for which he gives the chronogram كتاب نصرتهن at the end.

Contents —

Origin of the Holkar family Malhar Râo fol. 5

Takûji succeeds Malhar Râo fol. 11

Raghû Nâth Râo, fol. 11<sup>b</sup>

Death of Takûji and contest between his sons, fol. 22<sup>a</sup>

Battle between Kâshî Râo and Malhar Râo in which the latter is killed, fol. 24<sup>b</sup>

Jaswant Râo Holkar fol. 27<sup>b</sup>

History of Bhûpâl, fol. 28<sup>a</sup>

Bhawânî Shankar enters the service of Jaswant Râo as Bakhshî fol. 33<sup>a</sup>

Internment of Jaswant Râo by Raghûji Bhonsla and the former's release by Bhawânî Shankar fol. 35<sup>a</sup>

History of Amir Khân, fol. 38<sup>a</sup>

Jaswant Râo's battle with Lord Lake and the former's defeat, fol. 68<sup>a</sup>



The history of the remaining period is narrated year by year —

History of the second year of Jaswant Râo's administration,  
fol 72<sup>b</sup>

Third year, fol 80<sup>b</sup>

Fourth year, fol 84<sup>b</sup>.

Fifth year, fol 100<sup>a</sup>

Sixth year, fol 104<sup>a</sup>

Seventh year, fol 145<sup>a</sup>

The narrative closes with Jaswant Râo's peace with the British, after which he proceeded to Bhâopûrah and Rampûrah, where, the author says, he was still living at the time of writing the present work (A H 1223 = A D 1808)

No copy of the work is mentioned in any other catalogue

A good copy Written in large neat Nasta'liq, with the headings in red

Dated 4th Sha'bân, A H. 1223, the second regnal year of Muḥammad Akbar II

Scribe احس الله

Valuable notes on geographical names, written in the same hand as the text, are occasionally found in the margins

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## MYSORE

No 619.

foll. 115 lines 17 size  $12 \times 7\frac{1}{2}$   $9 \times 4\frac{1}{2}$ 

تاریخ حمید خان

## TÂRĪKH-I-HAMĪD KHÂN

Military transactions between Lord Cornwallis and Tipu Sultan down to the conclusion of peace in A.H. 1206 = A.D. 1792, preceded by a short history of Haydar Ali

Author Hamid Khân حمید خان

Beginning —

بعد حمد و ثنای بی منتهای جناب کبریای الهی و پس از درود  
لا معذور حضرت رسالت پناهی آله

The author says in the preface that he accompanied Lord Cornwallis on his Deccan campaign, and was an eye-witness of the events narrated by him.

The work though modern is of historical importance I have seen no notice of it anywhere else.

Contents —

- Fol. 2\* ذکر احوال ترقی خاندان گیسو سلطان —
- Fol. 5\* ذکر عزیزت حیدر بهادر خلاف مرخصی راجه و  
دلوائی بکنک راجه کوچی و مدکری —
- Fol. 7\* ذکر معاودت حیدر بهادر بشع و نصرت از ملک  
کوچی و مدکری و تسخیر ملک هر سه راجه ها —
- Fol. 10\* ذکر مسلط شدن حیدر لایلی بملک سرپرست پهن  
ورفتن بکنک نواب محمد علی خان صوبدار کرناٹک —

- Fol 12<sup>a</sup>. ذکر لسكر كسي و توجه حيدر نعمر تسخير ملك  
بدور و احوال قدامت رياست را بي بدور -
- Fol 15<sup>b</sup> ذكر احوال احوال رياست اهل بونه و بر داشتن  
بعضي اهل كاران اما رگه‌وناته را و نامي از خاندان  
راحه ساهورا به حكومت آنها -
- Fol 21<sup>b</sup> ذكر روانه شدن نواب عالم شاه بهادر با اتفاق نواب  
حيدر علم خان معه فوج سركار و افواج همراهي نواب  
موصوف و تعين شدن كرنيل سيلي بصلاح گورنر  
حسابش همراهي نواب والا شاه بهادر و مقابله افواج  
طرس و رمنندار كشي و كسه شدن كرنيل مذكور -
- Fol 25<sup>b</sup> ذكر معاودت نواب عالم شاه با طهار تعلل و تمارض  
و مختار صاحب نواب طهر الدوله بهادر و نواب حيدر  
علم خان بهادر را نه جنگ و صلح نا انگيران -
- Fol 29<sup>a</sup> ذكر شكست خوردن فوج انگير و كسه شدن  
كرنيل سيلي -
- Fol 32<sup>a</sup> ذكر ورود فوج انگير از بنگاله سر كردگي كرنيل  
بريس بهادر با عانت افواج سركار كمسي جهت مقابلت  
و مدامعت حيدر علم خان بهادر از ملك كرناٲك و  
سواختانكه در آن وقت رو نموده -
- Fol. 36<sup>b</sup> ذكر داخل شدن حريل مر اير كوت بهادر حسابش  
با فوج بنگاله و مصونه جنگ نا نواب حيدر علي  
خان بهادر نبودن -
- Fol 47<sup>b</sup> ذكر عريست نواب حيدر علي خان بهادر بسمت  
كرم كنده طاهر بقريب ملاقات متعلقان سيد صاحب  
و در باطن بقصد ابهراع ملك بلهاري و كتي از قنصه  
مرار راو -

- Fol 52<sup>b</sup> ذکر سرتانی کهنه‌دی راو قلعه دار سرپرنگ پتن ، پرورده لب و محل اعداد نواب حیدر علیخان ،  
 • یادریاده از پسر و برادر بود و جنگیدن کهنه‌دی  
 و مذکور با حیدر علی خان بهادر موصوف -
- Fol. 54 ذکر رویداد مقدمه جنگ با قوم انگریز و فراسیس  
 رولایت -
- Fol. 62<sup>b</sup> ذکر صرافت مزاج گیو سلطان بالعظام امور  
 بامست خبر رسی کمال و بعضی احوال معامله فہمی  
 سلطان مشعر الہ -
- Fol. 65<sup>b</sup> ذکر عزیمت گیو سلطان بملک ملیوار چہم  
 تعرض و مفاصفت برای چند تعلقہ کہ رام راجہ از  
 ولندیر (?) خرید کرده بود -
- Fol. 68<sup>a</sup> ذکر روانگی کرلیل کاکریل بہادر با فوج ہنگالہ و  
 نامہ نوشتن جناب لارڈ صاحب بنام راکھوچی  
 بہولسلہ در ٹاکشور و ہراجہ رام پٹنٹ صوبہ دار  
 کٹک در باب عدم مزاحمت لشکر انگریز از عبور  
 ملت آنها -
- Fol. 69<sup>a</sup> ذکر عزیمت جناب مستطاب نواب معلی القاب  
 لارڈ کارلوالس بہادر بملک سرپرنگ پتن برای اطلاق  
 تاپرہ جنگ و فساد گیو سلطان -
- Fol 81 آمدن راما شامی بالیکار چک بالاپور بحضور و  
 ملازمت نمودن معرفت جیری صاحب بہادر و یافتن  
 سند اہانت موروثی بالاپور مع مضافات ہنگلور بہر  
 ودستخط حضور -
- Fol. 82<sup>a</sup> ذکر عزیمت جناب مستطاب نواب معلی القاب  
 لارڈ کارلوالس بہادر بحالہ سرپرنگ پتن از راہ  
 حاجان ہیلی (?) و صعوبت آن راہ -

Fol 88<sup>b</sup> دکر تسمر قلعه سدي درك حرف گردون شکوه -

Fol 89<sup>b</sup> دکر احوال منانت و حصانت قلعه سوراخ درك  
 که در اقضاي ملك کلهکوت ساحل دریاي شور واقع  
 است سعي و تردد کمندور کارنوالس بهادر بسمطه  
 تسمر در آمد -

Fol 91<sup>a</sup> دکر مفتوح شدن قلعه ماکزي -

The heading under which the events connected with the peace are mentioned is omitted

Written in ordinary Indian Ta'liq, on thick paper, with the headings in red.

Not dated, 19th century.

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# OFFICIAL MANUALS, STATISTICAL ACCOUNTS, ETC

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No. 620

foll. 565 lines 13 size  $9\frac{1}{2} \times 4\frac{1}{2}$   $6\frac{1}{2} \times 4\frac{1}{2}$ 

رورنامہ ساد عالم

RŪZNÂMCHAH-I-SHÂH 'ÂLAM

A very large collection of statistical registers of the presents, *khil'ats* etc. given by Shâh Âlam to princes, nobles, and others, and also of the presents which he received, interspersed with valuable historical information regarding events from the beginning of the thirty first year to the end of the "forty ninth" year of his reign. It is to be remarked that Shâh Âlam reigned for forty-seven years (A.H. 1173-1221 = A.D. 1759-1806), and not for forty nine years.

Beginning without preface —

سال می و یکم از جلوس شاه عالم بادشاه غازی سنه ۳۱ موافق  
 بهسبب هفتم جنوری سنه ۱۸۷۹ (probably a mistake for ۱۷۸۹)  
 حضرت جهان پناه بدار العالیہ دہلی در قلعہ مبارک تشریف فرما  
 اند۔

The following note on the fly leaf at the beginning written by the scribe *مٹھن لعل* dated the 1st of June, 1810 states that the contents of this MS. are taken from the writings of Râi Tek Chand, the Akhbar Nawis of the British Government —

ترجمہ اخبار حضرت فردوس منزل شاه عالم بادشاه غازی از  
 مسودات رای ٹیکچند اخبار نویس سرکار دولتمدار انگریزی من

اسدای سال سی (و) یکم جلوس معلی لغایت آخر سال حمل و نهم انقال  
 حصرت مغفور بخت سده مظهر لعل ساریح یکم ماه حور سنه ۱۸۱۰  
 عسوی اخنام یامت -

The occasions on which the presents were given or received are generally mentioned, arranged in chronological order. The MS ends with an account of Shâh 'Âlam's death on the 19th of November, 1806

Written in careless Indian Ta'liq

Undated, latter half of the 19th century

### No 621

Foll 163, lines 18-27, size  $14\frac{1}{4} \times 8\frac{1}{4}$ ,  $12\frac{1}{4} \times 6$

دستور العمل سلاطین هند

## DASTÛR-UL-'AMAL-I-SALÂTÎN-I-HIND.

A compilation relating to the administration, topography, and history of the Indian empire, from the time of Bâbur down to the reign of Shâh 'Âlam II, in the form of an office manual

The work has no preface and begins with a list of the contents. The name of the author is not given anywhere in the work. The title "Dastûr Amal Salatin Hind" is endosed on the binding.

The work, which seems to have been compiled from official records, contains instructions relating to the duties of officials and rules of conduct for civil servants, directions for the proper management of tax and revenue accounts, forms of public accounts and returns, muchalkas, sanads, receipts, and grants of various kinds, statistical accounts of sūbahs, system of cultivation, notation of numbers, weights, currency, measurements, divisions of time and official calculations of every kind, historical and topographical accounts of important places, historical dates giving the exact time of birth and death and the period of reign of rulers, titulature of princes, wazîrs and dignitaries, and miscellaneous notices.

### Contents —

History of Dihlî and Akbarâbâd—the tombs of Salîm Chishtî,  
 Mumtâz Mahal and Akbar, fol 62b. Account of the rivers  
 Jamnâ and Chanâb, fol 80a. Bayânah, Fathpûr, Kâlpî,

Gawāliyar Alwar Narnaul, Qannauj Mathrā, Bahābad Awadh, Bihār Bangālāh and Kābul fol. 80b The account of each Śābah is followed by a list of the Śābahdāra.

Account of the tombs of Khwājah Quṭb-ud Dīn Bakhtyar Kākī Khwājah bin Khwājah Kamāl ud Dīn Ahmad, Shaykh Nizām ud Dīn Auliya and Shaykh Naṣir ud Dīn Chirāg : Dihlī fol. 98a Qadam Sharif fol. 99b The tombs of Malik Yār Parrān, Shaykh Ṣalāh, Amir Khusrāu Sharaf Bā Ali Qalandar Shāh Qāṣa, Shāh Jamāl ud Dīn Hānsawī better known as Quṭb-i-Jamāl, Sulṭān Shihāb-ud Dīn Ġārī, Sulṭān Shams-ud Dīn, Sulṭān Naṣir ud Dīn Ġāzi Sulṭān Firās Shāh Sulṭān Bahlāl, Sulṭān Sikandar Lodī, Humāyūn and Bahādur Shāh.

Account of some of the sacred rivers and places of the Hindus, such as the Jamnā, the Ganges, the sacred well at Sarhind etc., fol. 100a. In some places the rubrics are followed by blank spaces intended for the insertion of accounts.

Account of Lāhaur Siālkot, Gujarāt, Patyālāh, Sind Multān Kashmīr Tattah, Ahmadābād, Ajmīr Mewār Mālwah, Khāndā, Berār Āghām, fol. 108b Account of Ceylon, Pegū Portugal, China, fol. 126b

List of Manṣabdāra, fol. 133a.

Abstract from the Mahābhārat, foll. 156a-161a.

Written in ordinary Indian Ta liq

Not dated 19th century

A seal, bearing the inscription میرزا رضی الدین ابن میرزا محمد and dated 1288, is found at the end of the MS.

## No 622.

fol. 477 size 12 × 7½ 7½ × 4

A very beautiful and interesting MS containing the military accounts of Mahārājah Ranjit Singh, the great Sikh ruler of the Panjāb, who died on the 27th June, 1839

The accounts may be divided under the following three main headings —

### I Foll. 1b-135b Infantry

The account of each regiment is shown under the name of its commanding officer Each regiment is divided into eight companies,



and the pay and allowance of the officers attached to each company are given under the name of each officer. The account of each regiment closes with a statement of the salaries of the ministerial officers and menials attached to it, such as clerks, khalâsis, sweepers, etc. and other miscellaneous expenses, *e g*, repairs, light, stationery, pensions granted to the heirs of officers killed on duty, etc., etc.

## II Foll 136b-203b Cavalry

The account of each Risâlah is shown under the name of its commanding officer. The pay and allowance of the officers attached to each Risâlah are given under their respective names. The account under each commanding officer closes with a statement of miscellaneous expenses.

## III Foll 204b-317b Artillery

Each commanding officer, under whose name the expenses of his establishment are shown, is in charge of several field guns. Each gun, designated by a figurative name, has several officers attached to it, the pay and allowance of whom are given under their respective names. The account of each establishment closes, as usual, with a statement of miscellaneous expenses. Most of the officers attached to the artillery were Mohammadaus.

## Foll 318b-477a Account of the Infantry resumed

Hindi equivalents of all the Persian entries are given in red.

Written in clear Nim-Shikastah, in two columns.

The MS is illuminated throughout. The margin of each page is beautifully decorated with floral designs in gold.

Not dated, early 19th century.

## MEMOIRS AND TRAVELS

No 623.

foll 120 lines 15; size 8 x 5 4 $\frac{3}{4}$  x 2 $\frac{3}{4}$ 

عبرت نامه

'IBRAT NÂMAH

A rare work of great historical importance containing the memoirs of the author and of contemporary events from A.H. 1117 = A.D. 1705 to the death of Farrukh Siyar A.H. 1181 = A.D. 1719

Author Mirzâ Muḥammad bin Muṭamad Khân bin Diyânât Khân  
مرزا محمد بن معتمد خان بن دیانف خان

The work is introduced by a short invocation in which the author gives the following particulars about himself and his work —

الصد لله على الطافه وافضاله اما بعد جنين گوید بنده امیدوار  
رحمت پروردگار مرزا محمد بن معتمد خان بن دیانف خان که این  
ورقہ چند امس در تذکرہ احوال خود کہ بطریق روز نامہ از وقت  
ملزم بادشاه دین پناه ابوالمظفر محی الدین محمد اورنگ زیب  
تا آخر عهد بادشاه شہید مظلوم محمد فرخ میر معفور بہارتی  
بہ تکلف صاف و سادہ لکاشہ قلم وقایع رقم میگرد و در ضمن  
آن تقریباً ہذکر سلاطین و امراء عالی شان و شیرہ نیر پرداختہ  
می شود

Mirzâ Muḥammad is the author of another most valuable work entitled *Tārīkh-i Muḥammadī* containing notices of political events and a list of obituary dates of famous men from the earliest times to A.H. 1190 = A.D. 1776; see Rieu, iii. p. 895 where he is designated as Muḥammad.

bin Rustam bin Qubād He was the master and maternal uncle of Muhammad Bakhsh, poetically surnamed Âshûb, who wrote the history of the life and reign of Muhammad Shâh in A H 1196 = A D 1782 (see Rieu, iii, p 944), and who, in his preface to that work, quotes the present work as one of his sources, speaking of it in the highest terms

We learn from this same Târikh-i-Muhammadi that the author's grandfather, Qubād Beg bin 'Abd-ul-Jalil ul-Hârîsi ul-Badakhshî, a native of Qandahâr, had received the title of Diyânat Khân from Aurangzib, and died in Dîhlî, A H 1083 = A D 1672 His father Rustam, afterwards Mu'tamad Khân, served under Aurangzib, and died, according to the author's statement on fol 2<sup>b</sup> of the present work, in a battle near Dîwâpûr, at a distance of three *krohs* from the fortress of Wânkankîr, on Monday, 18th Jumadâ II, A H 1117 = A D 1706, at the age of sixty-nine

The statement is made on fol 2<sup>a</sup> that the author of the present work was born in Jalâlâbâd, Kâbul, on Friday, 21st Jumadâ I, A H 1070 = A D 1660, which, he says, was in the 30th year of Aurangzib's reign (A H 1069-1119 = A D 1659-1707) مسہ یک ہزار و ہفتاد و ہجری

مطابق سال سی، ام ار حلوس سعادت مانوس حصرت نادنہ مغفور  
سرور ابو البطر محی الدین محمد اورنگزیب بہادر عالمگیر نادنہ

غارى This, however, can scarcely be correct The 30th regnal year of Aurangzib is A H 1098 = A D 1687 The author's statement in the Târikh-i-Muhammadi, that he had completed his nineteenth year at the time of his father's death (A H 1117), proves that he was born in A H 1098 = A D 1687, which is the 30th year of Aurangzib's reign The wrong date یک ہزار و ہفتاد و ہجری, given in the present MS, is also found in the copies mentioned in Ethé, India Office Lib Cat, Nos 392 and 2834 He observes that he was introduced to Aurangzib by Nawwâb Râh Ullah Khân on Saturday, 25th Jumadâ II, A H 1115 = A D 1703, and received a *mansab* of one hundred and fifty from the emperor

On a fly-leaf at the beginning the work is designated as سوانح مرزا کتاب تواریخ عالمگیری, but in the colophon it is called محمد حارثی. Another title given to the work is تاریخ محمد بن معتمد خان, see Ethé, India Office Lib Cat, No 2834 The author himself does not give any title to the work, but in the course of his narrative he calls himself very often راقم این حصرت نامہ

The memoirs, written in simple style, are narrated with great chronological precision The author deals not only with the transactions in which he took active part, but all the contemporary events of which he had cognizance He speaks with undisguised dislike and contempt of

some of the leading and most influential men who took active share in the events recorded by him

Only two other copies of the work, noticed by Dr Ethé, *loc. cit.*, are known to us.

Contents —

fol. 2<sup>a</sup>

وقایع سال يك هزار و يكصد و شالوده (هشده read)  
هجري و رحلف واجد ماجد راقم مطور معتبد خان  
مرحوم -

fol. 3<sup>a</sup>

وقایع سال يك هزار و يكصد و هیزده هجري و قضیه  
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fol. 4<sup>b</sup>

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بردانگی كشمه شدن بادشاه زاده مومي الیه

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وقایع سال يك هزار و يك صد و بیست و سوم هجري

fol. 8<sup>a</sup>

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قارونی محمد عظم السان را بدست امیر الامرا و ناخوای  
مسار البه نقص عهد موافقت نمودن با برادران دیگر  
و وقوع حاکم نا شاهزاده جهانسای بهادر و بعد از شکست  
بفتح و مروری غالب شدن جهاندار شاه و کشته شدن  
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fol 11<sup>b</sup>

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و وقایع سال یک هزار و یک صد و بیست و پنجم هجری  
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 طایفه مکهم با گروهی سیاه روی و پسران سر حلقه آن  
 مکان جهنم مکان واجب القتل و کشتنی و هر روز صد  
 کس را بقتل رسانیدن از آن فرقه کردن زدن و بمان وضعی  
 که بآن همعاف داخل شهر شدند

fol. 54<sup>b</sup>

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 امساب امیری و شاهی دام تسخیر آشنا و بیگانه  
 کرده عالی را صید کید فریب و فسون خود ساخته بود  
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سالار حصرت حلد مہکان مہی الدین محمد اورنگزیب  
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تفصیل احوال نواب عیایب اللہ خان مرحوم کہ اصل  
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کرایم ار کلمات نادرشاه جمع کردہ منارالبہ است -

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وقایع سال یک ہزار و یک صد و سی ام ہجری پس  
آمد و ترقی ما فوق العقل و القیاس محمد مراد کشمیری  
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مقرر شدن راقم عبرتنامہ مرزا محمد بن معتمد خان  
نصط اموال حلال خان روہیلہ وطندار و محدس حلال آباد  
مشہور کہ منصل تہانہ بھون از توابع دیوبند منعلقہ  
فوجداری سہارنپور و از دار الخلافہ شاہجہان آباد بمسافت  
پجاء کرویہ واقع است -

fol 93<sup>b</sup>

صحت نادرشاه و وزیر ناہمدیگر مجدداً و مصمم شدن  
قصد ایسان جمع نادرشاه بلکہ اسیر نمودن و کسین او -

fol. 104<sup>a</sup>

عفو تقصیر میر حملہ ناصافہ خطاب ترخان کہ در  
سلطنت خاندان چہگبریہ و دودمان عالیشان کورکابیہ عطایی  
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محمد بن معتمد خان مرحوم عالمگیر ساھی -

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وقایع سال يك هزار و يك صد و سي و يك هجری  
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و شرح مهمل احوالش -

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عبارت از پرگنه داروک عرف راهون باشد از دار الملایه  
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زاده محمد رفیع الشان را بر تخت سلطنت بر طبق آنچه  
شیوع گشته مرقوم میگردد -

The memoirs were translated by Captain Jonathan Scott, 1780

Written in a learned small Indian Nasta'liq on thin paper with the headings in red.

Dated Azimabad (Patna) Monday 8th Paus, year not given  
Apparently beginning of the 19th century

No 624.

foll 187, lines 9, size  $9\frac{1}{4} \times 5\frac{1}{4}$ ,  $5\frac{1}{4} \times 3\frac{1}{4}$ 

تذكرة الاحوال

## TADKIRAT-UL-AHWÂL.

The autobiography of Muhammad 'Alî Hazîn  
Beginning —

نعمده و سألہ البقی و بعنعم بعروۃ الوثقی و بصلی علی مد  
المصطفی و آلہ الح

The author, about whom full details have already been given in our notice under No 402, says in the conclusion of this work, fol 186<sup>b</sup>, that he wrote it in *Shâhjahânâbâd*, towards the close of A H 1154 = A D 1741, at the age of fifty-three

The work has been published with an English translation, by F C Balfour, London, 1830-1831. For particulars see Garcin de Tassy, *Mémoire sur la religion Musulmane*, p 112, Rieu, I, p 381, Ethé, *India Office Lib Cat*, No. 677, Ethé, *Bodl Lib Cat*, No 383, Sprenger, *Oude Catalogue*, p. 141 The work is variously known as تاریخ احوال منہج, تذکرۂ شہج محمد علی حزیں - حالات شہج حزیں - حزیں

Written in bold Nasta'liq, within gold and coloured ruled borders, with an illuminated head-piece and a double-page 'Unwân. The original folios have been placed in new margins

Dated A H 1162.

Scribe میر ابو الحسن حامی

No. 625.

foll 55, lines 18, size  $10\frac{1}{4} \times 7\frac{3}{4}$ ,  $7\frac{3}{4} \times 4\frac{1}{2}$ 

The same

Another copy of 'Alî Hazîn's memoirs, agreeing with the preceding copy

Written in ordinary Indian Ta'liq, on blue paper, within coloured ruled borders, with an illuminated head piece

Foll 55<sup>b</sup>-56<sup>b</sup> contain a biographical notice of the author copied from the *Nightar i Ishq* by the father of the donor of this Library Maulavi Muhammad Baksh who in the conclusion says that the MS was written by Sayyid Hasan Ali of the Saran district. This colophon is dated the 3rd Ramadân A.H. 1281 = 31st January 1865

No 626.

foll 100 lines 17 size 10 x 6½ ¾ x 4½

حالات الحرمین

## HÂLÂT-UL-HARAMAYN

Account of the authors journey from Murâdâbad to Makkah and Madinah with a description of the holy places at Haramayn (Makkah and Madinah)

Author Râfi ud Din رفیع الدین

Beginning —

حمد و سپاس خدای را عز و جل کہ واجب گدالید بر بندگان  
خود حق حالت خود را الخ

Râfi ud Din son of Farid ud Din Khân Murâdâbâdî was a pupil of Khayr ud Din Sâratî and Shâh Wali Ullah Dihlawî. From these, as well as from Shâh Abd ul Azîz of Dihlî he derived his knowledge of Hadîq and Tafasîr, and he received his spiritual instruction from Shaykh Muhammad Gauz of Lahore. He died at Murâdâbâd, 15th Dûl hijjah A.H. 1218 = A.D. 1803 expressed by the chronogram خورشید زمان  
See Hadâiq ul Hanafiyyah, p. 463 and Ithâf-un Nubalâ, p. 251 where the following works of the author are enumerated قصر الآمال بذکر  
- ترجمہ عین العلم - سلوک الکعبہ بذکر الصمصم - المال و المال  
- کعاب الادکار تذکرۃ المشایخ - کنز الصواب - شرح اربعین نور  
تاریخ افانہ and شرح غنیۃ الطالبین تذکرۃ الملوک

The author himself does not give any title to the work, but in the Ithâf un Nubalâ loc. cit. it is called حالات الحرمین

The memoirs begin with Saturday, 18th Muharram, A H 1201 = A D 1786, and end with the beginning of Rabi' II, A H 1203 = A D 1788

Written in ordinary Indian Ta'liq, sometimes diagonally

Not dated 19th century

The MS needs rebinding, but is wholly legible.

### No 627

fol 319, lines 15, size  $9\frac{1}{2} \times 5\frac{3}{4}$ ,  $6\frac{1}{2} \times 3\frac{3}{4}$

مسیر طالبی فی بلاد افرنجی

## MASÎR-I-TÂLIBÎ FI BILÂD-I-AFRANJÎ.

Narrative of the author's journey to Europe in A H 1213-1218 = A D 1798-1803

Author Abû Tâlib bin Muhammad Isfahânî, ابو طالب بن محمد اصفهانی.

Beginning —

بعد حمد خداوند عالم که بخشدۀ هم نوع بی آدم و منیم  
عزایم اجمع عمر توام است الح

Mirzâ Abû Tâlib Khân, or Abû Tâlib Londonî لدى, as he is generally called, is well known for his earlier and more useful work خلاصۃ الافکار, noticed later on in this Catalogue. From the account which he gives at the end of that work (Library copy, fol 248\*), as well as at the beginning of the present work (fol 4\*-9\*), we learn that his father, Hâjî Muhammad Beg Khân Wâsil, belonging to a Turkish family of Âdarbâjân, was born in 'Abbâsâbâd, Isfahân. He came to India in his youth and entered the service of Abu'l-Manûr Khân's Wazir and Muhammad Qulî Khân. After the latter's death he went to Bengal, and died at Murshidâbâd, A H 1183 = A D 1769, at the age of sixty. The author's maternal grandfather, Abu'l-Hasan Beg, was also born at Isfahân, and served under Burhân-ul-Mulk. Abû Tâlib was born in Lucknow, A H 1166 = A D 1752, and was brought up there under the protection and patronage of Shujâ'-ud-Daulah. He subsequently went to Bengal, where he enjoyed the favour of Nawwâb Muzaffar Jang Bahâdur for six years. In A H 1189 = A D 1775, when Âsaf-ud-Daulah

succeeded his father as governor of Oudh the author returned there with Sayyid Zayn-ul Âbidin and was appointed military officer by Vukhtâr ud Daulah. He soon became involved in the difficulties which followed the fall of his patron and had to repair to Gorakhpûr from which place he went to Calcutta in A.H. 1202 = A.D. 1787. He died in Lucknow A.H. 1220 or 1221 = A.D. 1805 or 1806. Besides the works mentioned above, the author has left a Diwân in which he adopts the takhallus Talib. See Ethé Bodl. Lib. Cat. No. 1004. The poems have been edited with an English translation by George Swinton in "Poems of Mirza Abu Talib Khan" London 1807. A poem which he wrote on Lady Elgin a beauty has been translated by Hammer Purgatall. He is also the author of a general history entitled Lubb-na-Siyar لبّ النسير which he wrote in A.H. 1203 = A.D. 1793 see Rien, III., p. 80. Elliot, History of India vol. viii., p. 298. N. Bland Journal of the Royal Asiatic Society vol. ix., p. 4. Abd Talib also wrote some treatises on ethics, music, prosody and medicine of which the first, entitled رساله در مصطلحات موسيقى and the second called در علم الخلق are found at the end of the Library copy of his Khulâsat-ul Âkâr (foll. 249-257). •

In the conclusion the author says that on his return from Europe he landed in Calcutta on the 15th of Rabi I., A.H. 1218 August, 1803 and immediately commenced to arrange his rough notes, and completed the work in A.H. 1219 = A.D. 1804 a date expressed by the chronogram معطي علم و صنعت افروز found in the British Museum copy (see Rien i., p. 384). Like the India Office Lib. copy (Ethé No. 2, 17) our MS has the wrong reading معطي علم و دانش افروز (which would give the date A.H. 1264 = A.D. 1856), but the correct date A.H. 1219 is given in figures.

The Masir i Talibi has been translated into English by Charles Stewart, London, 1810. The text was printed by the author's son, Mirzâ Husayn Ali Calcutta 1812. A Persian abridgment of the work was edited by Dr Macfarlane, Calcutta, 1827 (a copy of this abridgment is preserved in the Berlin Library (see W. Pertsch Berlin Catalogue, p. 877). For other copies of the Masir i Talibi see, besides the catalogues quoted above, Ethé, Bodl. Lib. Cat. No. 1855. F. G. Browne Cambridge Lib. Cat., p. 194. Rosen, p. 376.

Written in ordinary Nasta'liq within red ruled borders, with the headings in red.

Occasional marginal notes written in English are found in the copy. Not dated. 19th century.



**Maṭlab IV** Life and descendants of Āqā Muhammad Bāqir Isfahānī commonly called al Babbahānī grandfather of the author fol. 40\*

**Maṭlab V** The author's own memoirs, divided into the following three Maqāḍ —

**Maqāḍ 1** The author's life from his birth Muharram A.H. 1191 = A.D. 1777 to his landing in Bombay in Ṣafar A.H. 1220 = A.D. 1805 with accounts of the places which he visited in the course of his journeys —

First, Kirmān Shāhān his own birth place fol. 12\* Accounts of the following eminent men are given — Muḥā Abd ul Ahad fol. 73\* Muḥā Ahmad ib Mullā Abd ul Jalīl fol. 73\* Mullā Ali Riḍā ib Muḥammad Ṣalīh, ib Mullā Abīlās Ali ib Hājī Haydar Ali fol. 74 Shaykh Muḥammad Ibrāhīm ib Mullā Muḥsin ib Mirzā Zayn ul Ābidīn fol. 74\* Nobles Āqā Ali Qulī Beg ib Murtaḍā Qulī Khān ib Muḥammad Khān fol. 75\* Hājī Ali Riḍā Khān ib Muḥammad Beg Abd ul Majīd Beg Ahmad Beg and Naṣr Ullah Beg ib Āqā Muḥammad Khwurd Beg ib Chiefs Mahdī Khān, fol. 75\* Hājī Shāhīz Khān ib. Mirzā Abd ul Majīd ib Mirzā Qāsim fol. 76 Muḥammad Taqī Khān ib Mirzā Jaṣar ib

The author's departure from Kirmān Shāhān fol. 76\* Account of Bagdād and of the tombs there fol. 76\* Kāzimayn, fol. 78\* Illīlāh ib Najaf fol. 78\* Sayyid Muḥammad Mahdī Ṭabātābāī and his descendants fol. 80\* History of the Wahhābīs and of their raid upon Karbalā, fol. 83\* Qumm fol. 88\*; Yazdajird fol. 89\* Nahāwand ib Hamadān fol. 90\* The author's admission to the presence of Muḥammad Ali Khān Qājār fol. 90\* Khān Jahān ib Mirzā Abū Ṭalīb, Qādī of Hamadān and other Ulamā of that place, fol. 91 Kāhān ib Nāin fol. 91\* Yazd, ib. Muḥammad Taqī Khān and his descendants, fol. 92\* Ulamā of Yazd ib Tān fol. 93\*; Maḥḥad, fol. 94 descendants of Mirzā Mahdī Maḥḥadī fol. 95

The author leaves Maḥḥad for Hindūstān, A.H. 1219 = A.D. 1804 fol. 95\* Bandar i Abīlās, fol. 96; Ṣahār fol. 97 Masqat, ib

**Maqāḍ 2** The author's life in India Description of the Ṣūbās of India and the Deccan fol. 98\* Festivals, rites, manners and customs of India, fol. 103\* Account of Pegā (پگه), fol. 121

The author's stay in Bombay fol. 121; account of Mahdī Ali Khān Khurāsānī and his descendants, fol. 123\*; Tipūlī



fol 124<sup>a</sup>, Poonah, *ib*, Mirzâ 'Alî Akbar, fol 124<sup>b</sup>, 'Iṭjapūr, *ib*

The author's arrival in Haydarâbâd, fol 124<sup>b</sup>, his interview with Amîr 'Âlam Bahâdur, fol 125<sup>a</sup> Account of Haydarâbâd, fol 126<sup>a</sup>, Nizâm 'Alî Khân Bahâdur and the ascendancy of the British over the Deccan, fol 126<sup>b</sup>, death of Nizâm 'Alî Khân, A H 1218 = A D 1803, fol 128<sup>b</sup> Eminent men of Haydarâbâd, fol. 129<sup>b</sup>, cemetery of Haydarâbâd, fol 130<sup>a</sup>, the author's illness, *ib*, Nawwâb Shahryâr-ud-Daulah, fol 131<sup>b</sup>, Munîr ul-Mulk, fol 132<sup>a</sup>, Nizâm Yâr Jang, *ib*, Mu'in-ul-Mulk, *ib*, 'Alî Beg Khân Kirmânî, fol 132<sup>b</sup>, 'Iṭisâm-ud-Daulah, *ib*, Khudâ Baksh Beg, fol 133<sup>a</sup>, Âqâ Hasan, *ib*, account of Muhammad 'Alî Khân Zand, fol 134<sup>a</sup>, 'Abd Ullah Khân Zand, fol 135<sup>a</sup>, descendants of Sayyid Ahmad 'Alî Khân Mâzandarânî, fol 135<sup>b</sup>, Fayyâd 'Alî Khân, *ib*

Arrival of Muhammad Nabî Khân, ambassador of Persia, in Bombay, fol 137<sup>b</sup>, Mirzâ Mahdî 'Alî Khân's mission to Persia, fol 138<sup>a</sup>, Missions of Sir John Malcolm to Persia, fol 138<sup>b</sup>, interview of the author's father with Sir John Malcolm, fol. 139<sup>b</sup>, death of Mullâ Ismâ'il, the author's travelling companion, fol 141<sup>b</sup>, the author's arrival in Machhlî Bandar, fol 142<sup>a</sup>

The author's journey to Calcutta, fol 143<sup>a</sup>, Jagan Nâth, *ib*, his arrival in Calcutta, 15th Rabî' II, A H 1221 = A D 1806, and description of that city, fol 143<sup>b</sup>

Journey to Muṣḥidâbâd, fol 146<sup>a</sup>, Sheorâmpûr, fol 146<sup>b</sup>, arrival in Muṣḥidâbâd, fol 147<sup>a</sup>, Bahû Begam, fol 147<sup>b</sup>, account of Muṣḥidâbâd, fol 148<sup>b</sup>, Manî Begam, fol 150<sup>a</sup>, Nâzim-ul-Mulk, *ib*, the author's composition of the work entitled قوت لا یموت and his completion of one volume, fol 150<sup>b</sup>, Nawwâb Mîr Manklî, Mirzâ Abu 'l-Hasan Khân and Mirzâ Ahmad, of Isfahân, Mîr Ishâq Kirmânî and his two brothers, etc, *ib*, history of Muhammad Husayn Khafshânî, and of the rising of the Khafshânîs, fol 152<sup>a</sup>, Mahtâb Râî, fol 158<sup>a</sup>, Mirzâ Muhammad Husayn's arrival in Muṣḥidâbâd, fol 158<sup>b</sup>

The author's journey to 'Azîmâbâd (Patna), fol 159<sup>a</sup>, Râjmahal, *ib*, Bhâgalpûr, *ib*, arrival in 'Azîmâbâd, fol 160<sup>a</sup>, Nawwâb 'Abbâs Qulî Khân Bahâdur, fol 161<sup>a</sup>, Sayyid Kâzim 'Alî Khân Bahâdur, son of Nawwâb Sayyid Naqî 'Alî Khân Bahâdur Zafar Jang, son of Sayyid Hidayât 'Alî Khân Bahâdur Asad Jang, son of Sayyid 'Alîm Ullah bin Sayyid Fayd Ullah Tabâtâbâ'î, fol 162<sup>a</sup>, Mîr Muhammad Mu'min,

son of Mir Muhammad Yusuf Bahadur fol 162<sup>b</sup> Âqâ Zayn ul Abidin son of Hajj Muhammad Qasbi fol 163<sup>b</sup> the author's departure from Azimabad fol 163<sup>b</sup> Shahsardî, better known as Samrâm fol 164<sup>b</sup> the tomb of Sher Shâh fol 165<sup>b</sup> Panârâs, its description, fol 165<sup>b</sup> Ali Hazin and his tomb fol 166<sup>b</sup>

The author's journey to Faydâbâd fol 169<sup>b</sup> the Jaunpûr bridge, fol 170<sup>a</sup> Sayyid Amjad Ali Khân fol 170<sup>b</sup> Bhadarsah fol 170<sup>b</sup> Mir Subhan Ali fol 171<sup>b</sup> the author's arrival in Faydâbâd, fol 171<sup>b</sup> account of Faydâbâd fol 172<sup>a</sup> death of Burhân-ul Mulk fol 172<sup>b</sup> death of Safdar Jang fol 172<sup>b</sup> contest between Shujâ ud Daulah and the British and the former's defeat, fol 173<sup>b</sup> death of Shujâ ud Daulah and the accession of Âsaf ud Daulah fol 174<sup>b</sup> Muhammad Darâb Ali Khân Bahâdur fol 175<sup>b</sup> Mirza Hasan Ali fol 176<sup>b</sup> Nobles and chiefs Mirza Giyâs Muhammad Khân fol 177<sup>b</sup> Muhammad Taqi Khân fol 177<sup>b</sup> Mirza Ali Naqi Khân Bahâdur surnamed Mirza Hajjâ fol 178<sup>b</sup> Mirza Ibrahim Khân Bahâdur surnamed Mirza Saidâ fol 178<sup>b</sup> Mirza Muhammad Ali Khân Bahâdur Mirza Muhammad Nasir Khân Mirza Bandah Ali Khân Tarab Ali Khân Mullâ Muhammad Jawwâd Mir Kallâ Fâqih Mir Najaf Ali Fâqih fol 180<sup>a</sup> the author's pupils in Faydâbâd, fol 182<sup>a</sup>

His journey to Lucknow and his arrival there fol 182<sup>a</sup> the author's life in Lucknow fol 182<sup>a</sup> the author's composition of رسالہ تسبیہ الغائبین fol 187<sup>a</sup> Eminent men of Lucknow Mullâ Muqim Kashmiri Âqâ Bâqir Mirza Saifi Qummi and his son Sayyid Jafar Shâstari Mirza Bâqir Mullâ Muhammad entitled Khâtâ Shâstari fol 188<sup>b</sup> Description of Lucknow fol 190<sup>b</sup> Âsaf ud Daulah, fol 191<sup>b</sup> removal of Mr Cherry from Lucknow [see History of Âsaf ud Daulah (Tasrihu'l Ghâfilin) by Abu Talib, translated by W Hoey p. 120] and the arrival of Sir John Shore there with the assistance of Hasan Rida Khân, fol 196<sup>b</sup>; death of Âsaf ud Daulah Rabi I., A.H. 1212 = A.D. 1797 fol 198<sup>b</sup> Nawwâb Wasir Ali Khân fol 200<sup>b</sup> Nawwâb Sa'adat Ali Khân fol 201<sup>b</sup> good treatment of Nawwâb Wasir Ali Khân Bahâdur by the Governor at the time of the former's imprisonment, fol 201<sup>b</sup> Mullâ Muhammad son of Mullâ Imâm Quli fol 203<sup>b</sup> assassination of Mr Cherry fol 204<sup>b</sup>; Mullâ Ali Bahbahânî's escape from the fort of Calcutta, fol 205<sup>b</sup> History of Nawwâb Sa'adat Ali Khân, fol 206<sup>b</sup> praise of Hasan Rida Khân fol 208<sup>b</sup> account of Mirza Jafar fol 209<sup>a</sup> contest between the British and Daulat Râm Sindhiya, Jaswant

Râi Holkar and the Jâts, fol 210<sup>a</sup>, contest between Holkar and Sindhiya, *ib*, account of the Sikhs, fol 221<sup>a</sup>, the author's return to Faydâbâd, 7th Shawwâl, A H 1223 = A D 1808, fol 215<sup>a</sup>

Journey from Faydâbâd, and arrival in 'Azimâbâd, fol 221<sup>a</sup>, Henry Douglas (Judge and magistrate of the city of Patna, see Alphabetical List of Bengal Civil Servants, compiled and edited by Messrs Dodwell and Miles, London, 1839, pp 146-147), fol 222<sup>b</sup>, Muhammad Sâdiq Khân, Mir Yusuf 'Alî Khân, Mirzâ Rustam 'Alî, fol 224<sup>a</sup> Journey to Murshidâbâd, fol 225<sup>b</sup>, Âqâ Muhammad Hasan Khurâsânî's departure to Persia *via* Calcutta, fol 226<sup>a</sup>

The author's journey to Jahângir Nagar (modern Dacca), fol 226<sup>b</sup>, Nawwâb Nusrat Jang Bahâdur, Nawwâb Shams-ud-Daulah, etc, *ib*, the author's departure from Jahângir Nagar and his arrival in 'Azimâbâd, fol 231<sup>a</sup>, Hasan Qulî Khân, Mîr Ashraf Husayn, Nawwâb Jân, Mirzâ Mahdî Asad-Ullah Khân, fol 232<sup>b</sup>

Enumeration of the author's compositions, fol 237<sup>a</sup> —

- (1) حاشة صديہ مسی محمودیہ, composed in Kirmân Shâhân
- (2) رسالہ نور الانوار در شرح آیہ شریفہ بسم اللہ
- (3) کتاب دار الغرورہ فی الاحکام الالہیہ, composed in Najaf
- (4) شرح معصر نافع ار اول تا بحث اغسال, composed in Qumm
- (5) رسالہ قوت لا یموت, commenced in Murshidâbâd and finished in Lucknow
- (6) رسالہ جواب مسائل مرشدآناد
- (7) ربیع الارہار, of which the author began (but did not finish) the composition on the boat during his voyage from Murshidâbâd to 'Azimâbâd
- (8) حرر اول کتاب محرن القوت شرح قوت لا یموت, composed in Faydâbâd within four months
- (9) رسالہ حفۃ المحسن, composed in Faydâbâd
- (10) جواب مسائل فیض آناد

- (11) تاريخ ليك و بد ايام composed in Faydābād at the request of Āṣaf ud Daulah's mother
- (12) تاريخ ولادت و وفات سادات اطهار composed in Faydābād.
- (18) تاريخ بغلي مسمى بتصه الاخوان written in the Deccan.
- (14) عقد الجواهر written in Haydarābād.
- (16) رساله تمبيه الغافلين written in Lucknow
- (10) رساله كشف الرب والمعين عن حكم صلواة الجمعة composed in Azīmābād.
- (17) مجلد اول همين كتاب اسم كه مسمى بمراتب الاحوال written during the course of his journey to India.
- (18) رساله كشف الضمير عن حكم المتعه
- (19) جدول احكام شكايات written in Bandar i Abbās.

Note about the teaching licenses which the author obtained from the various Ulamā, fol. 238

Maqūd 8 General account of Europe, followed by the history institutions, manners, and customs of the English, and of the establishment of the British power in India, fol. 242

Khātimah Admonitions to kings and men of position, fol 351  
These admonitions should be 12 in number but this copy contains only 9; the missing 3 are to be found on foll. 272<sup>v</sup>-275<sup>v</sup> of the second copy of the same work described under next number

A sketch of Persian history from the decline of the Ṣafawī kings to the author's time, which should form the concluding portion of the Khātimah is also absent here, but is found at the end of the second copy

A full description of the contents, drawn up by the author is found at the end, foll 368-382. In the second copy this same list of contents is to be found at the beginning foll 1<sup>v</sup>-14

A copy of the work is noticed in Hien i. p. 385

Written in ordinary but quite legible Indian Ta liq with the headings in red

Not dated, 19th century

## No 629.

fol 276, lines 17, size  $9\frac{3}{4} \times 6\frac{1}{4}$ ,  $6\frac{3}{4} \times 4$

The same

Another copy of the preceding work, beginning with a summary of the contents as described in the preceding notice

Beginning —

الصد لله والصلوة علي رسوله وآله الح

The text itself begins on fol 15<sup>b</sup>

Written in ordinary Indian Ta'liq, with the headings in red

Dated, A H 1225

A note on fol 14<sup>a</sup> says that the collation of the copy was completed at Fatúhah (in Patna), Wednesday, the 27th of Shā'bān, A H 1228

The note is preceded by a seal, bearing the inscription فص علي ابا حسري, and dated A H 1224

Another note on the title-page says that one Sayyid 'Aḥaddul 'Alī of Mughalpūrah, Patna, purchased this copy from Fayḍ 'Alī Khān, on Thursday, the 21st of Shā'bān, A H 1228

Several impressions of the seals of Nawwāb Sayyid Vilāyat 'Alī Khān and Sayyid Khawshid Nawwāb are found at the beginning and end of the copy

## No 630.

fol 145, lines 22, size  $12 \times 7\frac{1}{2}$ ,  $8 \times 4\frac{1}{2}$

حیرت نامه سورا

## HAYRAT NĀMAH-I-SUFARĀ.

Journal of the author's mission to England in A H 1224 and 1225 = A D 1809 and 1810, containing a minute account of his doings and sayings, and of the persons with whom he came into contact

'Author Abu 'l-Hasan, son of Mirzā Muhammad 'Alī Shihāzī, او الحسن ابن مرحوم مسررا محمد علي شراري

Beginning —

بر مساحان دورگار و جهاندیدگان کربه کار الح

The author was, as Dr Rieu p 386 says, the original of the Persian ambassador so cleverly portrayed by James Morier in his "Haji Baba in England". We learn from the preface that he was sent on his mission to England by the Persian king Fath Ali Shâh Qajar (A.H. 1211-1250 = A.D. 1797-1834). He obtained the king's permission for his journey on Tuesday the 27th of Rabi I., A.H. 1224 = A.D. 1809 and set out on the same day from Teheran. He began his return journey from England on the 18th of July 1810 and reached Persia by way of South America and Bombay. The last date mentioned in this copy is Tuesday the 10th of Safar A.H. 1225 = A.D. 1810. He returned from England with Sir Gore Ouseley and was accompanied on both journeys by James Morier who has given an account of them in his First and Second Journey through Persia, published in 1812 and 1818. After his return he was honoured with the title of khân by Fath Ali Shâh. In 1816 he was sent as Persian envoy to the court of St. Petersburg in 1818 as envoy extraordinary to the court of St. James, and was subsequently appointed Minister for Foreign Affairs.

An account of his career will be found in *Minor Journey through Persia*, pp. 220-223 *Second Journey to Persia*, Appendix Sir H J Brydges, *History of the Kajars*, pp. 38 and 444 J B Fraser *Journey to Teheran*, vol. II, p. 3 Wm. Onseley's *Travels*, vol. I, p. 2 *et passim*; *Memoir of Sir Gore Onseley* in "*Biographical Notices on Persian Poets*", p. 214 and Wm. Price *Journal of Sir G Onseley's Embassy* London 1825

The title of the work given in Rien and others, is Hayrat Nāmāh but in the preface as well as in the colophon to the present copy it is called Hayrat Nāmāh-i-Sufarā حدیث نامہ سفر

Written in fair Nastaliq. The dates of the entries, written as headings, are in red.

The colophon dated Tuesday 8th Safar A.H. 1228 says that the copy was written by order of Sir Guro Guseley 'the English ambassador —

تبع الكتاب بعون الله الملك الوهاب حسب الثمودة مكرار  
جلالت آثار مشیر کبیر دولتی علیه انگلیس مرگور اوزلی برون  
بتوید این اوراق که مسمی بحیث نامہ مشراسع پرداخت و بتاریخ  
مہ سنہ ہشتم شہر صفر سنہ ۱۲۳۸ مطابق لہم ماہ فروری سنہ  
۱۸ (etc) سمع امتتام پذیرفت -

No 631

foll 124, lines 14, size  $8\frac{1}{4} \times 6$ ,  $5\frac{3}{4} \times 3\frac{1}{4}$ 

زبدة الاحبار في سوانح الاسفار

ZUBDAT-UL-AKHBÂR FÎ SAWÂNIH-  
IL-ASFÂR.

A rare and interesting work, containing a narrative of the author's journey to Arabia and Persia

Author 'Alî Mirzâ ibn Mirzâ Abû Tâlib Dihlawî, 'Azîmâbâdî, حلي  
مرزا ابن مرزا ابو طالب دهلوي مسوطاً عظم آنادي مسكياً -

Beginning —

مسحان الذي اسري بعده ليله من المسجد الحرام . . اما بعد  
بر حاطر دريا مفاطر مساحان قلمم بهش آله

The author, originally belonging to Dihlî, was a resident of 'Azîmâbâd (Patna) The prose in this work is largely interspersed with poems of his own composition, and in these he adopts the poetical nom de plume Maftân مفنون He dedicates the work to the Wazîr Amîn-ud-Daulah Nâsir Jang, whom he eulogises in the preface and to whom he addresses a poem on fol 3<sup>a</sup>

According to the author's statement in the preface, fol 4<sup>b</sup>, the work is divided into three Muhits, each subdivided into several Anhâr The library possesses only the first two Muhits, in two separate volumes The present MS comprises the first Muhit, subdivided into nine Anhâr, as follows —

Nahr I The author's departure from 'Azîmâbâd, 8th Rabî' II, A.H. 1241 = A.D. 1825, fol 5<sup>a</sup> His journey to Calcutta by boat Account of Bârh, fol 6<sup>a</sup>, Bhâgalpûr, fol 6<sup>b</sup>, Râjmahal, fol 6<sup>b</sup>, Huglî, fol 7<sup>a</sup>

Nahr II His stay in Calcutta, description of that city, fol 8<sup>a</sup>

Nahr III Departure from Calcutta, his difficulties, fol 12<sup>b</sup>

Nahr IV Voyage to Jiddah Account of Kâlî Saylân, its curiosities, fol 14<sup>a</sup>

Nahr V Account of Mokhâ, fol 31<sup>a</sup>

Nahr VI Arrival in Jiddah, its description, fol 39<sup>a</sup>

Nahr VII Journey to Madînah, description of that city, fol 53<sup>a</sup>

Nahr VIII Journey from Madînah to Makkah, fol 77<sup>a</sup>

Nahr IX Arrival in Makkah, account of that city, description of the Haram, tombs, mosques, and other places of sanctity, fol 77<sup>a</sup>

\*The volume which contains the first part of the narrative, closes here with the author's return to Jiddah where he stayed in the house of Mir Abd Ullah

At the end of this copy is found a chapter comprising the author's instructions and directions to the three classes of pilgrims and travellers, viz. the rich those of moderate means, and the poor. In this the author points out the difficulties of the journey at different places, the means of comfort and necessary provisions for travellers, the care and precautions which they should take at some places, and so forth

Written in Indian Nasta'liq within gold ruled borders, with a modern illuminated frontispiece and a faded double-page Unwân at the beginning. The headings are written in red

The colophon dated Azimâbâd 25th Rajah, a. n. 1246 says that the MS. was written at the author's request by his brother Mirzâ Amir Ali of Shâhjahânâbâd, then residing at Azimâbâd —

الصد لله رب العالمين كه مصيطة اولي كتاب زبدة الاخبار في سوانح  
الامصار بعرضه يك شهر در شهر عظيم آباد باربع اسف و پنجم شهر  
رجب المرجب سنه ۱۲۴۶ هجری ار خط خام مرزا امير علي  
موطن شاعجهان آباد باخذند حال عظيم آباد حسب الارشاد  
جناب بهاليساحب قبله و كعبه ام جناب حاجي علي مرزا صاحب  
قبله كه مصيطة ذات مدوح اسف صفت اختتام پذيرفت -

The MS is water-stained. Some folios at the beginning are loose

### No 632.

fol. 178 lines 14; size  $8\frac{1}{2} \times 5\frac{1}{2}$   $8\frac{3}{4} \times 3\frac{1}{4}$

The Second Muhtâj of Ali Mirzâ's Zubdat-ul Akhbâr in continuation of the preceding copy

Beginning —

المصيطة الثاني في غوص البحار الزاهرة من الاسفار  
عقول سليمه و ارباب فطانت صعيده و مستعربان جواهر لغتسه آتج

It consists of seven Anbâr as follows —

Nahr I. (without heading) Account of the author's voyage from Jiddah to Muscat, fol. 5\*

Nahr II. Account of Muscat fol 12\*



Nahr III Departure for Mashhad, 24th Rabi' II, A H 1242 = A D 1826, fol 32<sup>a</sup>, Shīrāz, fol 36<sup>b</sup>, Hāfizyah—description of the tomb of Hāfiz, fol 53<sup>b</sup>, Sa'diyah and the tomb of Sa'di, fol 54<sup>b</sup>, Kāzarūn, fol 65<sup>a</sup>

Nahr IV Journey to Isfahān, and account of the places visited on the way to that city fol 72<sup>b</sup>, description of Isfahān, fol 178<sup>b</sup>

Nahr V Journey to Teherān, fol 103<sup>b</sup>, Kashān, fol. 106<sup>b</sup>, Nasrābād, fol 107<sup>b</sup>, Qumm, fol 108<sup>a</sup>, Teheran, fol 116<sup>a</sup>

Nahr VI Stay in Teherān. Short history of Fath 'Alī Shāh and his sons, with a brief account of the disturbances which took place at the time (A H 1242 = A D 1826) in connection with Russia, fol 121<sup>a</sup>

Nahr VII Journey from Teherān to Mashhad, fol 137<sup>b</sup> Sinnān, fol 142<sup>b</sup>, Dāmīgān, fol 146<sup>a</sup>, Nishapur, fol 151<sup>a</sup>, Mashhad, fol 154<sup>a</sup>

The MS ends with a topographical account of Mashhad and a detailed description of the sacred tomb of 'Alī Mūsī Ridā (the eighth Imām of the Shī'ahs), which he visited on Monday, the 8th of Dūl-hijjah, A H 1242 = A D 1826

In the concluding lines, fol 177<sup>a</sup>, the author tells us that after visiting the Imām's tomb he returned to Teheran on Friday, the 7th of Safaī, A H 1242, and that he will give a further account of his journey in the third Muhīt —

ساریج هفتم شهر صفر المطهر روز جمعه صحیحاً سالماً من آفات  
السفر داخل دار الخلافه طهران گردید و مال و اسباب جمع اهل  
قاعله از دست برد ترکمانه محروس و محفوظ ماند - دیگر حالات در  
محیط نالت اساء الله تعالى ریب کسایت حواهد یاست -

The narrative is interspersed throughout with poems composed by the author in praise of the sacred places, tombs, etc, as well as in commemoration of the dates of his visits to some of the places. Topographical and historical accounts of principal buildings and sacred places, particularly of those at Makkah and Mashhad, are given in detail. Curiosities, peculiarities of countries and the manners and customs of their inhabitants, and other interesting information, have been generally noted down. Short notices of the persons whom the author happened to meet in the course of his journey are also given.

A valuable copy, because written by the author himself. Fair Nasta'liq within gold-ruled borders, with a tasteless frontispiece of modern type and a double-page floral 'Unwān at the beginning. The headings are written in red.

The colophon dated Wednesday 9th Jumada II A.H. 1249 runs thus —

تمام شد و حسن اختتام یافت این مصیط ثانی از کتاب مستطاب  
زبدۃ الاخبار فی سوانح الامثار از قلم سبکته رقم مولف حشیر سراپا  
تخصیر حاجی علی مرزا ابن مرزا ابو طالب مرحوم بتاریخ نهم ماه  
جمادی الثانی روز چهارشنبه سنه ۱۲۴۹ -

The author's seal bearing the inscription *مرزا علی حاجی* is found at the beginning and on l of the copy.

The following Arabic verses composed in praise of the work by Ahmad bin Muhammad ul Yamani commonly called Shirwani are written in his own hand on the title-page —

الصمد لله وحده للشعیر الثمیر احمد بن محمد الیمینی الشهیر  
بالشروانی سامعه الله تعالی

• هذا كتاب علي كله حسن  
صنف احاديثه في العرب والعجم  
الناطه درر في طيها غرر  
من لفرها ضاع لفر المسك في الامم  
طالعه فوجدت المعجبات به  
كالمطربات لاهل الدرق والحكم

The author of the above verses is evidently identical with the author of the famous work *Nafhat-ul Yaman* printed in Calcutta, 1861; lithographed in Bombay A.H. 1280 and A.H. 1297; Hagh A.H. 1257

The MS. is loose in the binding

# GEOGRAPHY AND CŌSMOGRAPHY.

No 633

fol. 264, lines 19-23, size  $12 \times 7\frac{1}{4}$ ,  $7\frac{1}{2} \times 4\frac{1}{4}$

نزهة القلوب

NUZHAT-UL-QULŪB.

The well-known cosmographical work, dealing more especially with the geography of Persia

Author Hamd Ullah bin Abi Bakr bin Hamd ul-Mustaufi ul-Qazwini,  
حمد الله بن ابی بکر بن حمد المصنوعي القزويني

Beginning —

چون واهب مواهب بي علت علت كلمته كه مدع مخترعات  
و مشرع مدعاب امت آل

The author, who has been already mentioned, No 453, as the author of the *Tārīkh-i-Guzidah*, tells us in the preface to the present work that he compiled this work from the following four Arabic works —

(۱) صور اقاليم بتأليف ابی ريد احمد بن مهمل السلمي

(۲) كتاب البلدان بتأليف احمد بن ابی عبد الله

Rieu 1, p 418, reads كتاب البلدان (a reading also found in a copy in the Bûhâr Library), and holds that it is perhaps the *Kitâb-ul-Buldân* of Ahmad bin Abi 'Abd-illah Muhammad al-Barqî

(٣) مسالك الممالك بتأليف أبي قاسم عبد الله بن  
عرداد خراساني

• (The Bâhâr Library copy and Hâj Khal. vol. v., p. 509 also read Abdullah but Rieu has Ubayd Ullah.)

(٤) جهان نامه

The author of the last work is not mentioned and a space for the insertion of his name is left blank. In the Bâhâr Library copy the words بعضی استادان written in red are found in place of the author's name.

Hamd Ullah also mentions several other works which he consulted for the present composition.

The exact date of the completion of the work is not given but A.H. 740 = A.D. 1339 is mentioned in several places as the current year.

The work is divided into a Fatihah, three Maqâlât, and a Khâtimah, described in detail by Rieu *loc cit*.

See Hâj Khal., vol. vi., p. 130. Renaud, Géographie d'Aboulféda, p. clv. Sir Wm. Ouseley's Collection No. 448. Barbier de Meynard, Dictionnaire Géographique, p. xix. G. Flügel vol. ii., p. 514. Munich Catalogue, p. 64. Ethé Bodl. Lib. Cat., Nos. 406-412. Browne, Camb. Univ. Lib. Catalogue, pp. 201-202; S. de Sacy Mémoires sur diverses antiquités de la Perse, pp. 234, 235. An extract is published by B. Dorn, Auszüge aus den Muhammedanischen Schriftstellern, etc., pp. 81-87.

The third, or the geographical part of the work has been edited by G. Le Strange in the Gibb Memorial Series, 1915 and a translation of the same by him is in preparation.

Written in fair Nasta'liq within gold and coloured ruled borders, with a faded head piece.

Dated A.H. 1314

سليم حسن جواهر رقم

No 634.

fol. 458 lines 17 size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$

I. Foll. 1<sup>a</sup>-157<sup>a</sup> عجائب المملوكات Ajâib-ul Mamlûkât.

The well known Persian translation of the first part of the Arabic cosmography of Zakariyyâ bin Muhammad bin Mahmûd ul Kamânî ul-Qazwîni (زکریا بن محمد بن محمود الکنولی القزوینی) (d. A.H. 682 = A.D. 1283), described in G. Flügel vol. ii., pp. 506-508 under the title جغدة العرب

Beginning —

العظة لك والكرىا. لذلک اللهم یا قایم الدات ومقبص  
الصراب الـ

The translator's name is not mentioned anywhere. According to the colophon in the second Vienna copy, the translation was completed in Jumâdâ I, A H 890 = A D 1485, but the date of transcription of the present copy as given in the colophon, is 15th Rabi' II, A H 840 = A D 1436. This shows that A H 890, given in the Vienna copy, is the date of its transcription and not of the completion of the translation.

The work begins with the original Arabic preamble. The dedication to 'Izz-ud Dîn Shâpur bin 'Uşmân, mentioned by Rien n., p 463, is not found in this copy.

The present version, with all the illustrations, was printed in Lucknow, A H 1284, another edition was lithographed at Teherân, A H 1264. See Trubner's Record, No 45 (May 15, 1860), p 467, W Pertsch, Berlin Catalogue p 367, Lithe, Bodl Lib Cat, Nos 397 and 398, Ethe, India Office Lib Cat Nos 712 and 713, Cat des MSS et Xylographes, p 258, De Sacy, Chrestomathie Arabe, 1st ed, iii, p 414, Hâj Khal, iv, p 188, etc. The Arabic text has been edited by Wüstenfeld, Göttingen, 1849 (Zakariya ben Muhammad ben Mahmud el-Cazwini's Kosmographie, Die Wunder der Schöpfung, Erster Halbband, Leipzig, 1868).

The colophon runs thus —

تم الطل الاول ترجمه كتاب من عجائب المتلوقات بعون واهب  
البصوحات وصلي الله على سيد مرل المركات وعرة الطب  
والطاهرات مي تواریخ خامس عسر ربع الاعر سه اربعين وثمانایه  
من هجر حر البریه - کسه حاجي علي الصلي

II Foll 157<sup>b</sup> A Persian translation of another Arabic cosmographical work containing similar matter.

Beginning —

سماں ستماس که مفاطع اوهام امهام ار ادراك مطالع آن  
حاجر آید الـ

The translator, who calls himself 'Abd-ur Rashîd, surnamed Bâyezîd ul-Bushunkî, عبد الرشید المدعو بایزید السسکی, says in the preface that he made the present translation by order of some royal personage, who is introduced to us only by honorific titles covering more than two

pages. The work is defective towards the end, and breaks off with the following words —

و در هر سه روز يك نوبت چاه خود را خير مي دهد و در هر يك  
فرزند خود بخوردن سوسمار ميکند - و اما خواص

Both the works, written in learned Nasta'liq by one and the same scribe, contain drawings representing the constellations and animals. There is an illuminated head piece at the beginning of the first work

### No 635.

fol 31 lines 27 size  $10 \times 6\frac{1}{4}$   $8 \times 4\frac{1}{2}$

عجائب البلدان

'AJÂ'IB-UL-BULDÂN

A compendium of Cosmography

Beginning —

شکر و مہیاں و حمد بیہیامں مرصاعی را کہ نقاش قدیم او بہ  
پرکار تصویر و بقلم تقدیر صفحہ افلاک را بدرر مہین ثواب و  
ثواب بیماراست الخ

Neither the name of the author nor the title of the work is given in the body of the work but on the title-page the MS. is endorsed as *عجائب البلدان*. The date of composition also is not given but from the date A.H. 968 = A.D. 1560 incidentally mentioned on fol. 8<sup>v</sup> we can infer that the work was written in, or after that year. The author occasionally refers to the *صور الاقالیم* and most frequently to the *تحفة الغرائب* (see No 634, *supra*).

The work is divided into a Muqaddimah, three Maqâlahs, and a Khâtimah, as follows —

Muqaddimah. On the notions of geometry fol 1<sup>v</sup>

Maqâlah I. On Eras, viz. the Râmi the Arabic, the Persian and the Jalâlî fol 2

مقاله اولی در معرفت مہلہ سالها و تواریخ -

Maqûlah II The spheres, heavenly bodies and elements, divided into ten Fasl, fol 3<sup>b</sup>

مقاله دویم در معرفت هفتاد املاک و کواکب بطریق  
احمال -

Maqûlah III The inhabited quarters of the globe, and the climates, fol 9<sup>b</sup>

مقاله سویم (wrongly written here as دویم) در معرفت  
رسم و اقسام او باقالیم -

Khâtimah The geographical portion, fol 23<sup>b</sup>

خاتمه (مقاله نهم wrongly written here as مسم) در تعداد  
بلاد و ولایات و بحال و حار و انهار و حرانی که در ربع  
مسکون است -

A map of the world is given at the end

Written in learned Naskh, the headings in red, with a small illuminated head-piece

Not dated, apparently 17th century

### No 636

fol 415, lines 25-31, size  $10\frac{1}{2} \times 6\frac{1}{2}$ ,  $8 \times 4\frac{1}{2}$

هفت اقلیم

### HAFT IQLÎM.

A geographical, historical, and biographical encyclopaedia

Author Amîn Ahmad Râzî, امین احمد رازی

Beginning —

حرد هر کجا کستی آرد بدید  
سام خدا سارد آردا کند

Amîn Ahmad Râzî, better known as Amîn Râzî, was a native of Ray, and belonged to a respectable family of that place. Many of his relatives and ancestors were men of great literary attainments and held influential offices at royal courts. His father, Khwâjah Mirzâ Ahmad, was the

Kafāntar (Mayor) of Ray under Shāh Tahmāsp Safawī (A.H. 980-984 = A.D. 1524-1576). His paternal uncle, Khwājah Muhammad Sharif, commonly known as Hiyri Rāst (d. A.H. 984 = A.D. 1576), has already been mentioned in this catalogue, vol. II., No 244 in connection with a copy of his very rare Diwān. The celebrated Itimād ud Daulah, father of the famous Nūr Jahān Begam, and the all powerful Wazīr of Jahāngir was the first cousin of our author. Writing of Āgrah Amin showers praises upon Akbar of whom he speaks in the present tense.

See Hāq Khān, vol. VI., p. 501. Quatremère, Notices et Extraits vol. XIV p. 474. Sam Lee Travels of Ibn Batuta, p. XIV. Ouseley's Travels, vol. II., p. 402. Ouseley's Collection No. 878. Bulletin de la Classe Philologique, St. Petersburg vol. III., p. 221. Blochmann, Ā'in-i-Akbarī, vol. I., p. 508. See also Rienzi p. 335. Stewart's Catalogue, p. 20. Camb. Univ. Lib. Cat., p. 188. Ethé, Bodl. Lib. Cat., No. 416. A detailed description of the contents of the work is given in Ethé, India Office Lib. Cat., No. 724. A copy of the work is preserved in the Bihār Library. Two other copies exist in the Library of the Asiatic Society Bengal. The work is being edited in the Bibl. Ind. Series.

The author completed the work, after six years, in A.H. 1002 = A.D. 1598 for which he gives the chronogram تصنیف امین احمد رازی

The work is divided as its title would suggest, into seven Climates. Under each country or town the author gives an account of the place and its history followed by biographical notices of eminent Ulamā, saints and poets to whom it has given birth. To these last the author has devoted the largest space, giving us biographical sketches of more than 1550 writers and quoting copiously from their writings.

#### Contents —

- First Iqlīm, fol. 2<sup>a</sup>
- Second Iqlīm, fol. 11
- Third Iqlīm, fol. 32<sup>a</sup>
- Fourth Iqlīm, fol. 161
- Fifth Iqlīm, fol. 339<sup>a</sup>
- Sixth Iqlīm, fol. 392<sup>a</sup>
- Seventh Iqlīm, fol. 401

The original work is followed by a fragment of the Akhlāq-i-Nāṣiri viz. the sixth Faṣl of the third Maqālah, occupying foll. 408-415.

The copy bears occasional marginal notes and emendations. Some folios at the beginning are misplaced.

Written in fair Nasta'liq except foll. 408-415 which are written in bold Nīm-shakast, and foll. 2-3 written in ordinary Ta'liq

Not dated apparently 17th century



" No. 637.

fol 639, lines 17, size  $10\frac{1}{2} \times 7\frac{3}{4}$ ,  $7\frac{1}{2} \times 5\frac{1}{2}$

حديقة الافاليم

## HADÎQAT-UL-AQÂLÎM.

A very extensive geographical encyclopaedia, containing a detailed description of the seven climates, with many historical, biographical, and literary records

Author Murtadâ Husayn, known as Allâh Yâr 'Uṣmanî Balgrâmî,  
مرتضى حسن الخطاب الله يار عثماني البلگرامي

Beginning —

حمد سعد مر حدای عرو عل که لسان عالمان در ادای سکرش  
سیرین لسان است الح

The author, who was born in Balgrâm, A H 1132 = A D 1719, tells us in the preface that in his tenth year, A H 1142 = 1727, he entered the service of Mubâriz-ul-Mulk, the Subahdâr of Gujarât, and, till A H 1187 = A D 1773, successively served under the following distinguished Indian Amîrs Sayyid Sa'âdat Khân and his son-in-law Safdar Jang, Sûbahdârs of Oude, Muhammad Kâzîm Khân, Nâzîm of Bengal, 'Alî Qulî Khân Dâgîstânî, the author of the well-known work RiyâduṣṢh-u'arâ, noticed later on in this Catalogue, and Ahmad Khân Bangash, Ra'îs of Farrukhâbâd. In A H 1190 = A D 1776, he obtained an introduction to Captain Jonathan Scott, who appointed him one of his Munshîs, and requested him to write the present work

The author follows in the main the system of Amîn Râzî's Haft Iqlîm, but deals at considerable length with India, giving full historical accounts of the latest period, particularly of transactions in Bengal, Oude and Bihâr

Contents —

- Preface, fol 1<sup>b</sup>
- First Iqlîm, fol 4<sup>a</sup>
- Second Iqlîm, fol 28<sup>b</sup>
- Third Iqlîm, fol 154<sup>a</sup>
- Fourth Iqlîm, fol 424<sup>b</sup>
- Fifth Iqlîm, fol 501<sup>a</sup>
- Sixth Iqlîm, fol 519<sup>a</sup>
- Seventh Iqlîm, fol 553<sup>a</sup>

The seventh Iqlīm concludes with a sketch of European Geography translated from the English of Captain Jonathan Scott.

The Supplement fol. 628\* written by the author in A.H. 1202 = A.D. 1787 contains an account of the divisions of the globe according to Ptolemy.

Each Iqlīm is preceded or followed by a table of its contents.

A detailed account of the contents is given in Ethé, Bodl. Lib. Cat. No. 422. See also Rien, iii., pp. 992-994. W. Pertsch, Berlin Catalogue pp. 414-417. Ethé, India Office Lib. Cat. No. 730. Elliot, History of India, vol. viii. pp. 180-183.

The work has been lithographed in Lucknow 1879 and 1881.

Written in fair Indian Ta'liq with the headings in red. Additional notes, taken from the *Âin i Akbari* *Muṣarrif ul-Qulūb* etc., are found in the margins towards the beginning of the MS.

Dated 1258 Faḡlī.

Scribe *میرزا لعل* Murrā Lāl, of *Diwān Mahallah* Latna.

### No 638.

fol. 471 lines 22 size  $14\frac{1}{2} \times 8\frac{1}{4}$   $10\frac{1}{2} \times 5\frac{1}{2}$

The same

Another copy of Murtadā Ḥusayn's *Ḥadiqat-ul Aqālīm* beginning as usual.

First Iqlīm fol. 4

Fifth Iqlīm fol. 311\*

Second Iqlīm, fol. 21

Sixth Iqlīm fol. 380

Third Iqlīm fol. 117

Seventh Iqlīm fol. 439\*

Fourth Iqlīm fol. 324\*

Supplement, fol. 463

Written in fair Nasta'liq with coloured borders, with the headings in red. Each section begins with an illuminated head piece and floral designs on the margins. The MS. is water-stained.

Dated 27th Rabi' A.H. 1218

Scribe *محمد امین بیگ*

## No 639.

fol 112, lines 23, size  $14\frac{1}{2} \times 8\frac{1}{2}$ ,  $11 \times 5\frac{1}{4}$

The First and Second Iqlîms of Murtadâ Husayn's Hadîqat-ul-Aqâlîm, beginning as above

First Iqlîm, fol 3<sup>b</sup>

Second Iqlîm, fol 21<sup>b</sup>

## No. 640

fol 113-331, lines and size, same as above

The Third Iqlîm of the Hadîqat-ul-Aqâlîm

Beginning —

حد این اقلیم از حائست که روز درارش مسرده ساعت الح

The colophon is dated 16th Rabî' I, A H 1218

## No 641.

fol 332-484, lines and size, same as above

The Fourth, Fifth, Sixth and Seventh Iqlîms of the Hadîqat-ul-Aqâlîm

Beginning —

اقلیم چهارم تعلی به آفات دارد و در وسط معبوری عالم و مسکن

اشراف اولاد نبی آدم است الح

Fourth Iqlîm, fol 1<sup>b</sup>

Sixth Iqlîm, fol 397<sup>b</sup>

Fifth Iqlîm, fol 384<sup>b</sup>

Seventh Iqlîm, fol 447<sup>b</sup>

Supplement, fol 478<sup>b</sup>

Nos 639-641 are written by one and the same scribe, in ordinary Indian Ta'liq, within coloured borders, with the headings in red. Each Iqlîm begins with an illuminated head-piece. The seals of Khawrshîd Nawwâb and Nawwâb Vilâyat 'Alî Khân, of Patna, are affixed at the beginning and the end of each copy.

Not dated, latter half of the 19th century

No 642.

fol. 140 lines 14 size  $8 \times 4\frac{1}{2}$   $5\frac{1}{2} \times 2\frac{1}{2}$ 

شجاع حیدری

## SHUJÂ'-I-HAYDARÎ

A work dealing with the wonders and curiosities of various countries

Author Muhammad Haydar محمد حیدر

Beginning —

سیاس بیقیاس مر عالمی را کہ طبقات زمین و آسمان را در  
 هوا معلق داشته آید

After eulogising Nûr ud Dîn Muhammad Jahāngir who is stated to be the reigning sovereign the author tells us in the preface that he based the present composition on the reports of several reliable persons, who were sent by Prince Muhammad Sultān Shujā to distant countries with a view to ascertaining the wonders and curiosities of the world. The author then adds that on that occasion he was himself ordered by that prince to go, on two years leave in the company of Sayyid Alā-ud Dîn to Ka\_hmir Tā\_hkand, Irān and Tārān. He farther tells us that the prince was very much pleased with the present work, and that after styling it "Shujā i Haydarî" gave it a place in his private library.

The above statement of the author seems to be quite unfounded. Shujā who was born in A.H. 1025 = A.D. 1616 was only eleven years of age at the time of Jahāngir's death. Dr Rien, who notices a copy of the work, vol. i., p. 427 justly remarks that "the mere fact that Shāhjahānābād, which was founded in A.H. 1040 (A.D. 1639) is mentioned in the body of the work betrays its late origin."

The style is bad and irregular in form and the work consists of silly accounts and legendary fables of little or no consequence.

Another title given to the work in the colophon is عجائب البلدان —

تمام شد کتاب شجاع حیدری مسی عجائب البلدان -

Written in ordinary Indian Ta'liq within gold and coloured borders, with an illuminated head piece.

Not dated middle of the 19th century

# ITINERARIES AND TOPOGRAPHY.

No 643

fol 224, lines 17, size  $9 \times 5$ ,  $6 \times 3$

حذب القلوب

JADB-UL-QULÛB.

A history and topography of Madīnah.

Author 'Abd-ul-Haqq Dihlawī, عبد الحق دهلوی (d. A. H. 1052 = A. D. 1642)

Beginning —

صد سکر که ار تسگی عم رسم  
چون قطره بدریای کرم بسوستم  
بر کسنی توفیق ازل بسسسم  
ور زمرم قدم جهره دل بسسسم

The author, who has already been mentioned (Nos 490 and 537), says in the preface to the present work that he commenced its composition at Madīnah, A. H. 998 = A. D. 1589, and completed it at Dihli, A. H. 1001 = A. D. 1592.

The full title of the work, given in the preface, fol 7<sup>b</sup>, is حذب القلوب الی دیار المصوب

It is divided into seventeen Bâbs or chapters, as follows —

1 fol 7<sup>b</sup>

در عدد اسمای ابن بلده عظیم السان رادها الله

نعطما و تسریما -

• 2 fol 15\*

در ذکر فضایل و حماد وی که با عادیف و آثار  
نموت رسیده

3 fol 43

در اخبار مکان این بقعه کرامت نسان در قدیم الزمان

4 fol 51

در البعاف با عتقه قدوم سید کایانف بدین بلد جامع  
المرکاف -

5 fol. 75

در هجرت نمودن سید المرسلین از مکه معظمه بدین  
بلد مطیبه مکرمه

6 fol 76\*

در کثیف عمارت مسجد شریف نبوی و ملار و  
مقامات شریفه

7 fol. 91\*

در بیان مجملی از تغییرات و زیادهای که در مسجد  
شریف بعد از آنحضرت صلی الله علیه و سلم راه یافته -

8 fol. 102\*

در ذکر بعضی از فضایل مسجد شریف و روضه منبش  
آنحضرت صلی الله علیه و سلم

9 fol. 108

در ذکر عمارت مسجد قبا و بیان سایر مساجد نبوی  
صلی الله علیه و سلم -

10 fol. 123

در ذکر بعضی ابار متبرکه که بشرف حضور غایتش  
النور مشهور و ماثور اند

11 fol 130\*

در ذکر بعضی اماکن شریفه که در مابین مکه و مدینه  
مشهور و معروف اند

12 fol 133<sup>b</sup>

در ذکر مضایل مصره شریقه نقیص و معانی آن -

13 fol 154<sup>b</sup>

در بیان مضایل حمل احد و شهدای آن رضوان  
الله علیهم اجمعین -

14 fol 159<sup>a</sup>

در مضایل ریاریت حصرت سید الانام و اثبات حجاب  
الانسا علیه و علیهم الصلوة والسلام -

15 fol 173<sup>a</sup>

در بیان حکم ریاریت قبر شریف ارجوح و استصحاب  
و بیان توسل و اسمداد از آحاب حست مآب -

16 fol 186<sup>b</sup>

در آداب ریاریت حصرت سید انام و اقامت در آن  
عالمقام و هرجع بوطن بالحر والسلام -

17 fol 203<sup>b</sup>

در ذکر مضایل و آداب صلاة بر سید کائنات علیه  
افضل الصلوة و احده معلق است بدین باب -

A copy of the work is noticed in Rieu, III, p 1055 It has been printed in Calcutta, A H 1273

This copy, valuable for its age, is dated 9th Safar, A H 1048, i.e. four years before the author's death

Written in fair Nasta'liq, within gold-ruled borders, with an illuminated, but faded, head-piece The headings are written in red throughout

Scribe عبد السار

A note on the fly-leaf, partly disfigured and rendered almost illegible, evidently by some deliberately mischievous hand, states that altogether three books and two treatises (all being the composition of the present author and some in his own hand) were bound together in one volume, and that the present book has been separated from the others This note, as far as it can be read, runs thus —

این مجموعه لطیفه که مشتمل بر سه کتاب و دو رسائل از تصانیف  
شیخ کامل عالم عامل مسیح عبد الحق دهلوی قدس سره است و بعضی  
مربی خط شریف آن برگزیده است -

A mutilated seal of a noble of Âlamgir's time is found on the fly leaf at the beginning. This is followed by a note which records the price of the MS as fifteen rupees. Another seal of one حسن محمد is found in different places. Several notes and Arz-âidâhs are found at the beginning and end of the copy.

## No 644.

fol 181 lines 19 size  $9 \times 7$   $6\frac{1}{2} \times 3\frac{1}{2}$

The same.

Another copy of the preceding work.

Written in ordinary Nashh within red ruled borders with the headings in red.

The colophon says that the scribe, ملا گل محمد سیالکوٹی completed the transcription of this copy on the 3rd of Dul hijjah, A.H. 1102

## No 645.

fol 95 lines 10 size  $9\frac{1}{2} \times 7\frac{1}{2}$   $6 \times 4\frac{1}{2}$

تاریخ آگرہ

## TÂRÎKH-I-ÂGRAH

An account of the Tâj Mahal and some other principal buildings, mausoleums, mosques and monuments in Âgra.

Beginning —

آوردہ اند کہ شاہجہان بادشاہ چہار ہسر داشت یکی دارا شکوہ دوم شاہ شجاع سیوم اورنگ زیب عالمگیر چہارم مراد بخش آلی -

The name of the author or the date of composition of the work is not given anywhere but the copies extant show that none of them was written earlier than the 18th century. The author who wrote the work most probably long after the construction of the Tâj does not mention his sources of information. He begins the work without a



preface, with an account of the origin of the Tāj, which, however, seems to be fictitious. It is related that immediately before the birth of Dahr Ârâ she was heard crying in her mother Mumtāz Mahal's womb. This incident was taken to be a bad omen, and the inference drawn from it was that the mother would lose her life soon after the birth of the child. Thus grieved, Mumtāz Mahal sent for Shāh Jahān and expressed her wish for two things. Firstly, she requested the king not to take any additional wife, secondly, she wished him to erect a building on her grave the like of which the world had not seen. The emperor granted both the requests. It is said here that after the death of the Begam her body was preserved for six months in a place close to the Tāj.

Ajumand Bānū Begam, better known as Mumtāz Mahal, was born on the 14th of Rajab, A H 1001 = A D 1592, was married to Prince Khurram, afterwards Shāh Jahān, A H 1021 = A D 1612, at the age of twenty, and gave birth to fourteen children (eight sons and six daughters), seven of whom died in infancy. She died in child-bed, only a few hours after the birth of her last daughter, Dahr Ârâ, on Wednesday, the 17th of Dul-qa'dah, A H 1040 = A D 1630. The date of her death is expressed by the following chronogram, composed by Bibadal Khān Gilānī of Shāh Jahān's time —

حای مبار محل حب ناد

She was the favourite of Shāh Jahān, and a constant companion of the emperor. Shāh Jahān's historians relate that the emperor was deeply grieved by the Begam's death, so much so that he did not appear in the audience for one week, and for two years abstained from kingly robes, music and amusements.

The work is variously known as تاریخ روضه تاج بی بی - تاریخ آگره etc

#### Contents.—

- Account of the death of Mumtāz Mahal, fol 1<sup>b</sup>
- Verses composed by Shāh Jahān in praise of Mumtāz Mahal's tomb, fol 7<sup>b</sup>
- Inscriptions of the tomb of Akbar at Sikandarah (without heading), fol 10<sup>b</sup>
- Inscriptions on some large guns and on a throne in the fortress of Akbarābād, fol 15<sup>b</sup>
- Inscriptions on the tomb of Shāh Jahān, fol 19<sup>b</sup>
- Inscriptions of the Motī Masjid, fol 22<sup>a</sup>
- Inscriptions of the Dīwān-i-Khās, fol 25<sup>b</sup>.
- Account of the stones used in the construction of the Tāj, fol 28<sup>a</sup>.

List of the architects employed for the Taj fol. 28 weights  
and measurements of the stones and the wood fol. 28<sup>b</sup>

Account of the climate of Agra fol. 81

• Inscriptions on the fortrees of Akbarabad, fol. 31<sup>b</sup>

Account of Akbar's visit to Khwajah Mu'in ud Din Chishti  
and Salim Chishti fol. 34<sup>b</sup>

Chronology of Timur and his descendants down to the time  
of Prince Ali Gauhar fol. 38<sup>a</sup>

Inscriptions on the gate of the Taj and measurements of  
the various parts of the building and statement of the  
sums spent on their construction, fol. 40<sup>b</sup>

The MS. contains forty five illustrations, of no special merit, repre-  
senting the principal buildings, monuments, etc. at Akbarabad. They  
are to be found on foll 1<sup>b</sup> 2 3<sup>b</sup> 5 8<sup>b</sup> 11<sup>b</sup> 13<sup>b</sup> 16 17 18<sup>a</sup> 20<sup>b</sup> 23<sup>b</sup>  
26<sup>b</sup> 27 32 35<sup>b</sup> 37<sup>b</sup> 39<sup>b</sup> 41<sup>b</sup> 44 48<sup>a</sup> 52<sup>a</sup> 55<sup>a</sup> 59<sup>a</sup> 64 68<sup>a</sup> 74 78<sup>a</sup>  
81 86<sup>a</sup> 90<sup>a</sup> 94 and 95<sup>b</sup>

Written in ordinary Indian Ta liq with the headings in red.

Not dated 19th century

### No 646.

fol. 109 lines 7 size 10 × 6 6½ × 4

The same.

Another copy of the preceding work.

Written in ordinary Indian Ta liq with the headings in red

Dated 28th Rajab A.H. 1249

### No 647

fol. 30 lines size 9 × 6½ 5½ × 3½

The same.

Another copy beginning with the heading —

احوال خلاصه بالو بیگم مخاطب به مستار محل عرف تاج بی بی  
املیه شاهجهان بادشاه خازی آل

The usual beginning *آوردہ اند کہ منہاجہاں نادمناہ آلح*, is found on fol 2<sup>a</sup>

Written in fair Ta'liq, with the headings in red

Not dated, 19th century

No 648

fol 224 (pp 447), lines 13, size  $10\frac{1}{2} \times 8\frac{1}{2}$ ,  $8\frac{1}{2} \times 5\frac{3}{4}$

نفریح العمارات

# TAFRÎH-UL-'IMÂRÂT.

A very useful and interesting work, containing a topographical and historical account of the principal public buildings, mausoleums, mosques, gardens, etc of Akbarâbâd (Âgrah), especially those built by Akbar and Shâh Jahân

Author Lâlah Sil Chand, *لالہ سلچند*

Beginning —

مسحان اللہ درۂ سنان را حصور حورشد دسنگاہ عمر  
طراریست و حورشد جهاناب را آلح

We learn from the preface that Mr James Stephen Lushington (who was acting collector and magistrate in Âgrah, 1825 and 1826) issued an appeal to the pupils of the Agiah Government College, to furnish him within two months with a topographical account of the buildings of Âgrah. The author, a pupil of the said college, complied with the request and compiled the present work from various sources. Rieu, III, p 958, mentions a treatise on the same subject, entitled *احوال شهر اکبرآباد*, written by Mânîk Chand, a student of the same college, for the same Mr Lushington

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A copy of the work, entitled *احوال عمارات مسٹر الصدف*, is noticed in Fth India Office Lib. Cat., No. 31. Another of thirty-eight folios (most probably an abridgment) called *حالات اکبر آباد* is mentioned in *Rieu III.*, p. 1031. It is also known as *کتاب عمارت*. In the colophon of the present copy it is styled *— تشریح العمارت*.

تمام شد نسخہ تشریح العمارت من الصنیف لآلہ میلہند طالب حلم

ص

مدروسہ سرکار دولتمدار

Written in fair Indian Ta liq. The headings and the names of places described are written in red.

An index of the contents, occupying eleven pages, is given at the beginning of the copy. The MS. bears marginal notes in the hand writing of J. H. Blochmann dated 1869 whose signature appears on the fly leaf at the beginning.

Not dated; latter half of the 19th century

LONDON

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